THE COMING KING

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The Coming King.

THE MESSIAH

THE COMING KING.

"This same Jesus, which is taken up from you into Heaven, shall so come in like manner as ye have seen Him go into Heaven." ACTS 1 : 11.

BY JAMES EDSON WHITE.

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Introduction.

THE great plan of redemption by which man is enabled to regain the glorious and happy state which sin lost to our first parents, may well attract the attention and interest of every son and daughter of Adam.

Christ is the great central figure of this wonderful work. It is the design of this book to show His relation to this world from its creation to its final redemption, when it will again bloom like the garden of Eden of old, and become the happy home forever of those who accept the mercy which Christ offers.

The first few chapters pass rapidly over the early periods of this earth's history. They show Christ as the Creator and Redeemer. The fact that Christ is the One who has been connected with this world from the beginning as Creator, as the leader of Israel in the wilderness, the One who inspired the prophecies of the Old Testament, adds wonderful force to His work as Redeemer, and as man's Mediator and Advocate with the Father.

The primary object of this book, however, is to present the Bible view of Christ as the coming King. In its pages we look forward to the time when, not as the Leader of Israel, neither as the Man of Sorrows will He appear to this world, but as One who comes in the blaze of His own

glory and of His Father's also. He comes accompanied by all the host of heavenly angels, and "on His vesture and on His thigh" shines the inscription, "KING OF KINGS, AND LORD OF LORDS."

He comes to take possession of the kingdom which He has purchased at an infinite price; He comes to redeem and take to Himself the subjects of His kingdom who have been faithful and loyal to Him through all the ages. At that time the righteous dead will be raised from their graves, and the righteous living will be changed, and all, with immortality coursing through their veins, shall be "caught up together with them in the clouds to meet the Lord in the air: and so shall we ever be with the Lord."

Such themes are worthy of careful consideration by every one who desires to make his home in the earth made new, where the throne of God and the Lamb will be finally located, where Christ is our King and Elder Brother; with God for our loving Father, and with the redeemed of all ages, and the angels of God as our companions, we shall dwell forever free from sorrow, sickness, pain, and death.

May this be our happy lot.

THE AUTHOR.

CONTRIBUTORS.—The author gratefully acknowledges contributions on special subjects treated in this book, from the pens of J. O. CORLISS, M. E. KELLOGG, and G. C. TENNEY.

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THE CREATOR

"IN the beginning God created the heaven and the earth. And the earth was without form, and void; and darkness was upon the face of the deep." Genesis 1:1, 2.

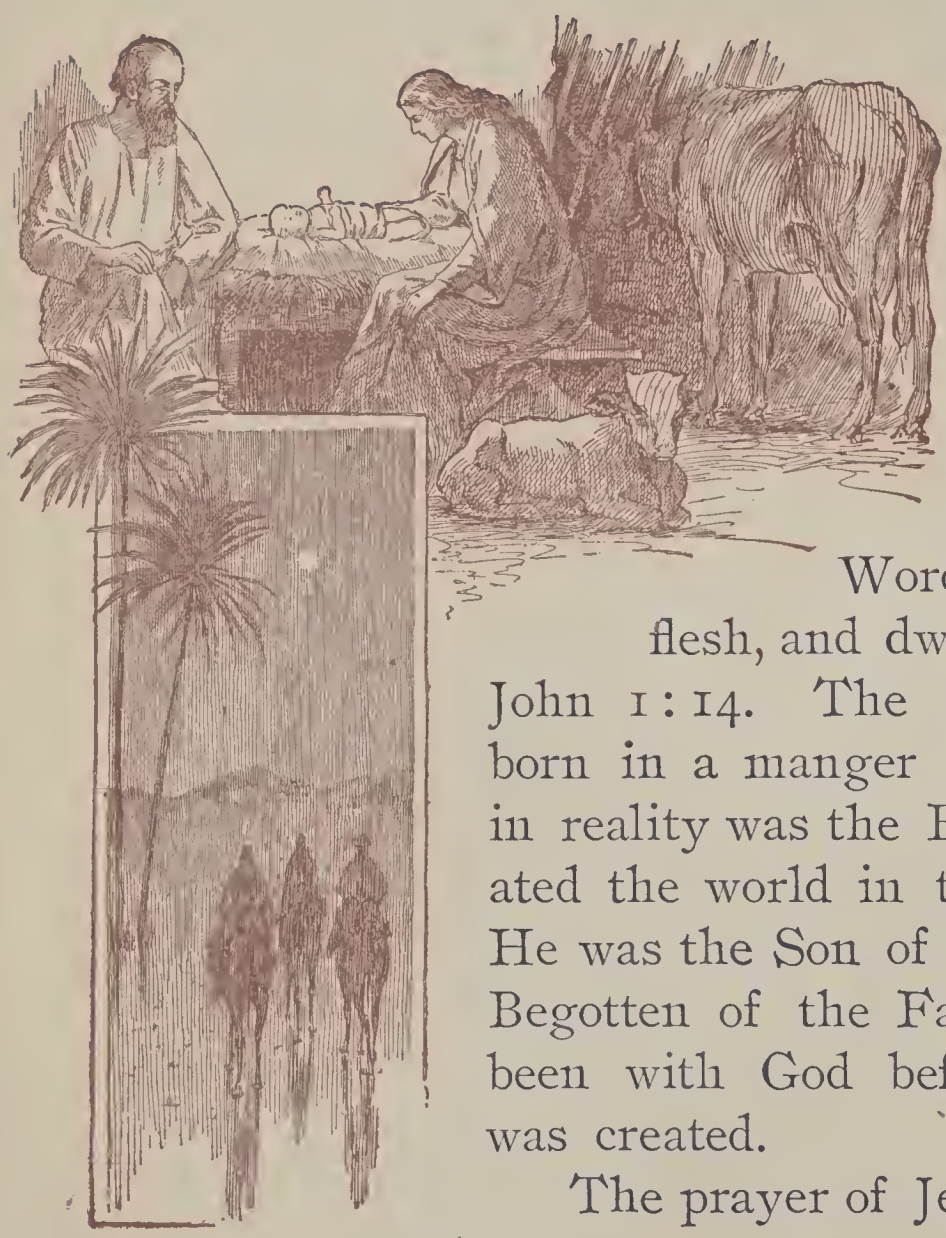
How great the Being must be, who could make an earth like ours, who could make the grass and trees, fruits and flowers, to grow and flourish, who could cause to live and move, think and love, the intelligent creatures of the world in which we live.

The way in which God created all things is in harmony with His greatness. The Psalmist says: "He spake, and it was done; He commanded, and it stood fast." Psalms 33:9. It is plain from this text that what the Creator did was to *speak*, and His word, as spoken through Christ, made the world.

Referring to the creation, Paul says: "The worlds were framed by the word of God, so that things which are seen were not made of things which do appear." Hebrews 11:3. The world was not made of anything which we can see, but was the product of the Creator's word.

The apostle tells us that life dwells in the

Word, and that this life is "the light of men." John 1:4. Men live, and think, and act because of the power of God's Word. This Word, which created the worlds in the beginning, has the same power to-day which it had then.



Christ is called the "Word of God." The apostle says: "And the Word was made flesh, and dwelt among us." John 1:14. The helpless babe, born in a manger at Bethlehem, in reality was the Being who created the world in the beginning. He was the Son of God, the Only Begotten of the Father, and had been with God before the world was created.

The prayer of Jesus makes the above statement regarding the pre-existence of Christ very plain. "And now, O Father, glorify Thou Me with Thine own self with the glory which I had with Thee before the world was." John 17:5.

And one of the Old Testament prophets has left the following record: "But thou, Beth-lehem

Ephratah, though thou be little among the thousands of Judah, yet out of thee shall He come forth unto Me that is to be ruler in Israel; whose goings forth have been from of old, from everlasting," [Heb. *from the days of eternity*]. Micah 5 : 2.

Christ was from eternal ages a sharer in His Father's heavenly glory, but by a miracle altogether beyond our comprehension, came to the earth to be a man among men, to carry our griefs, and to share our experiences, that finally we might share His glory. Hebrews 2 : 9, 14. Jesus said: "Father, I will that they also, whom Thou hast given Me, be with Me where I am; that they may behold My glory, which Thou hast given Me: for Thou lovedst Me before the foundation of the world." John 17 : 24.

John also said: "In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God." John 1 : 1, 2. Christ was with the Father when the world was planned and made. He worked out the purposes of His Father when He spoke the word which created the earth.

Of the part which Christ took in the creation of the world the apostle John says: "All things were made by Him; and without Him was not any thing made that was made." "He was in the world, and the world was made by Him, and the world knew Him not." John 1 : 3, 10.

In John 1 : 1 the Word (Christ) is called God.

The Father himself declares: "Thy throne, O God, is for ever and ever: a scepter of righteousness is the scepter of Thy kingdom." Hebrews 1:8; Psalms 45:6. In these texts it will be seen that the Son is called God by the Father.

Isaiah, giving the names that apply to Christ, says: "For unto us a Child is born, unto us a Son is given: and the government shall be upon His shoulder: and His name shall be called Wonderful, Counselor, The Mighty God, The Everlasting Father, The Prince of Peace." Isaiah 9:6. These names, and many others, the Bible gives to Christ, to show that He is the *Word* and *Power* of God.

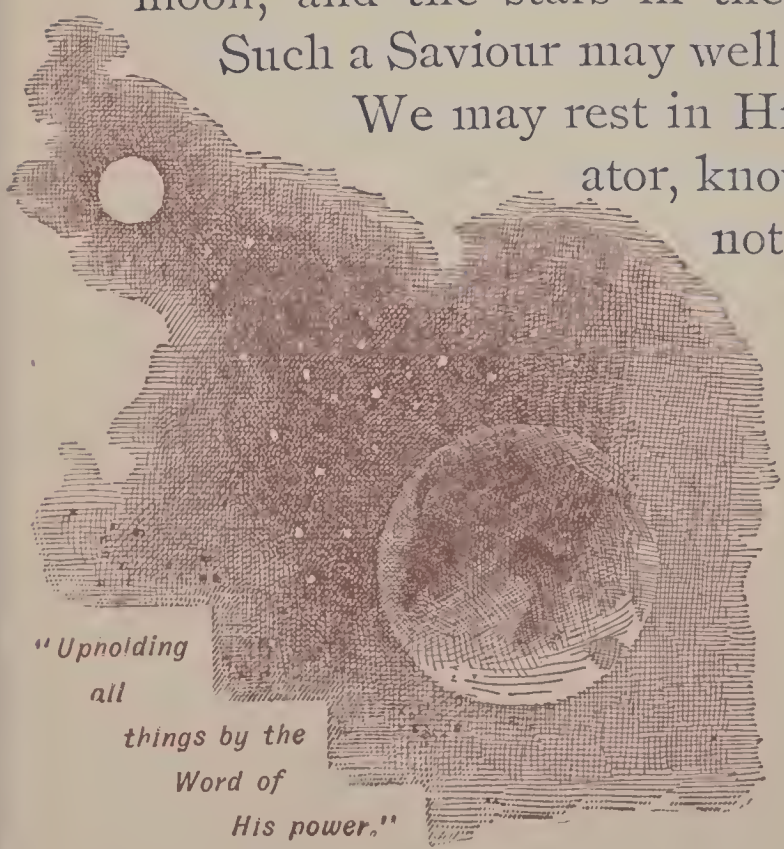
These titles, as applied to Christ, are very appropriate when we consider His exalted position as stated by Paul: "Who, being in the form of God, thought it not robbery to be equal with God." Philippians 2:6. Standing equal with the Father in the realm of Heaven, and in all the created universe, it can be plainly seen that He should bear the titles of the Creator.

Of the glory of Christ Paul says: "Who is the image of the invisible God, the firstborn of every creature: for by Him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were created by Him, and for Him: and He is before all things, and by Him all things consist." Colossians 1:15–17.

The same apostle also says: "God . . . hath in these last days spoken unto us by His Son, Whom He hath appointed heir of all things, by Whom also He made the worlds; Who being the brightness of His glory, and the express image of His person, and upholding all things by the Word of His power, when He had by Himself purged our sins, sat down on the right hand of the Majesty on high." Hebrews 1 : 1–3.

Jesus, the Son of God, and our Redeemer, created the heavens and the earth, as well as the other planets of the universe, and all they contain. He not only created all things, but He sustains, or holds together, all that He has created. One day follows another, the seasons come and go, because, by the Word of His power, all things consist and remain. It is the Word of His power that keeps the earth, the sun, the moon, and the stars in their places.

Such a Saviour may well be trusted with our all. We may rest in Him as in a faithful Creator, knowing that "there hath not failed one word of all His good promise" (1 Kings 8 : 56) to the children of men; and that, accepting His Word, we too shall be upheld, even as "all things are upheld by the Word of His power."



"Upholding all things by the Word of His power."

THE CREATED

"Thus the heavens and the earth were finished, and all the host of them." Genesis 2:1. "In six days the Lord made heaven and earth, the sea, and all that in them is." Exodus 20:11.

THE first chapter in the Bible tells of the most wonderful week the world has ever known. In it this earth was made. At first it was all dark, surrounded by mists, and covered with water.

On the first day of this week the voice of God caused the light to shine where all was darkness before. On the second day the mists were collected into clouds, and the firmament was made. On the third day the dry land appeared, and out of it God made to grow the trees, the grass, the beautiful flowers, and all vegetation.

On the fourth day He appointed the sun to shine by day, and the moon and stars to rule the night. On the fifth day He made great whales, the fish, and all the animals that live in the sea, and the birds and fowls that fly in the air.

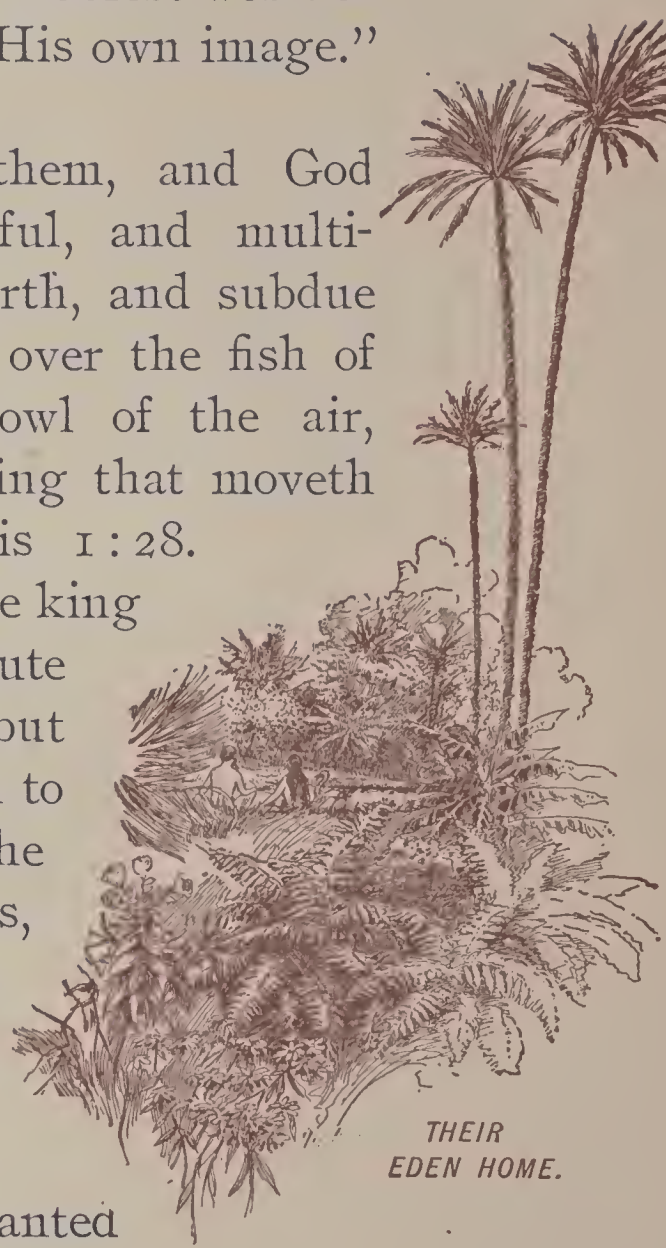
The work done on the sixth day of creation

FIRST DAY
LIGHT
SECOND DAY
FIRMAMENT
THIRD DAY
LAND SEA
AND VEGETATION
FOURTH DAY
SUN MOON
AND STARS
FIFTH DAY
BIRDS AND
FISHES
SIXTH DAY
MAN AND BEAST
The Sabbath
CREATION WEEK

week was the most wonderful of all. On this day God made the beasts of the field, the cattle, and all creeping things. But last, and best of all, God made man, the "noblest work of God," because made "in His own image." Genesis 1:27.

"And God blessed them, and God said unto them, Be fruitful, and multiply, and replenish the earth, and subdue it: and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth." Genesis 1:28.

Not only was man made king of this earth, and absolute ruler of everything in it, but the earth itself was given to him. David says: "The heaven, even the heavens, are the Lord's: but the earth hath He given to the children of men." Psalms 115:16.



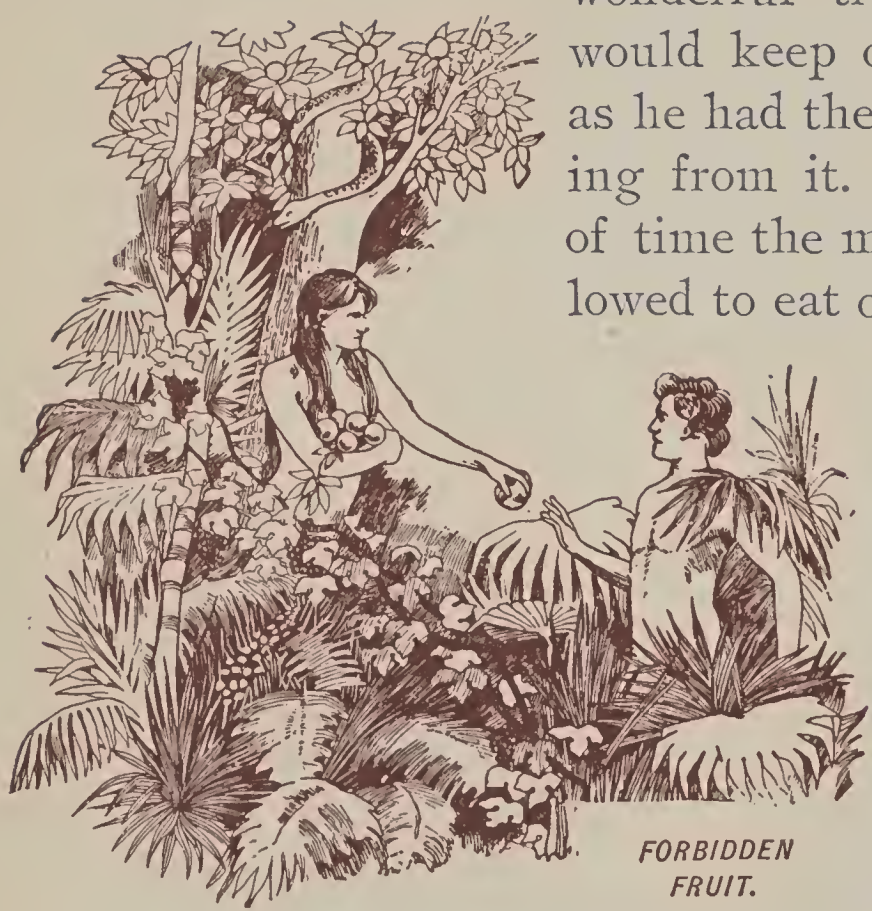
THEIR EDEN HOME.

"And the Lord God planted a garden eastward in Eden; and there He put the man whom He had formed. And out of the ground made the Lord God to grow every tree that is pleasant to the sight, and good for food." Genesis 2:8, 9.

What a beautiful garden home this must have been! No curse rested upon it, no weeds

nor briers grew in its soil. Everything that nature required, or the heart could desire, was provided for our first parents.

And God caused to grow "the tree of life also in the midst of the garden." This was a wonderful tree, for its fruit would keep one alive as long as he had the privilege of eating from it. But the length of time the man would be allowed to eat of the tree of life, was to be decided by his own conduct. As long as he would obey God, he could eat of the fruit, but as soon as he should disobey, he would no longer have any right to it, and so would become subject to death.



FORBIDDEN FRUIT.

In the garden was another tree, called the tree of the knowledge of good and evil. The fruit which it bore appeared luscious, and as inviting as that which grew elsewhere. But God said, "Thou shalt not eat of it: for in the day that thou eatest thereof thou shalt surely die." Genesis 2:17. God could have prevented man from eating of that fruit; but had He done so,

it could not have been shown whether man intended to obey Him or not. God is pleased only with willing obedience. Nothing else satisfies Him; because it is only by willing, cheerful obedience, that we show our love for Him. "God is love," and loving service only is acceptable to Him. So God gives to every one the power of choice, to obey Him and live, or to disobey Him and die.

Those who truly obey God serve Him because they love Him, and love His ways. Those who dislike God's ways will not walk in them. He who walks in God's ways grows to be like Him, and so becomes fitted to dwell with God, and to be associated with the sinless angels who live with Him.

But we are just as free to disobey as we are to obey. God tells us, as He told Adam and Eve in Eden, what He wants us to do, and what disobedience will bring us; then He leaves us to choose what we will do. If God should force men to obey Him, against their will, their hearts would not be changed. If compelled to act in a way contrary to their choice, they would hate God still more; thus their service would neither benefit themselves nor aid the cause of God. For this reason man is left perfectly free to do as he chooses.

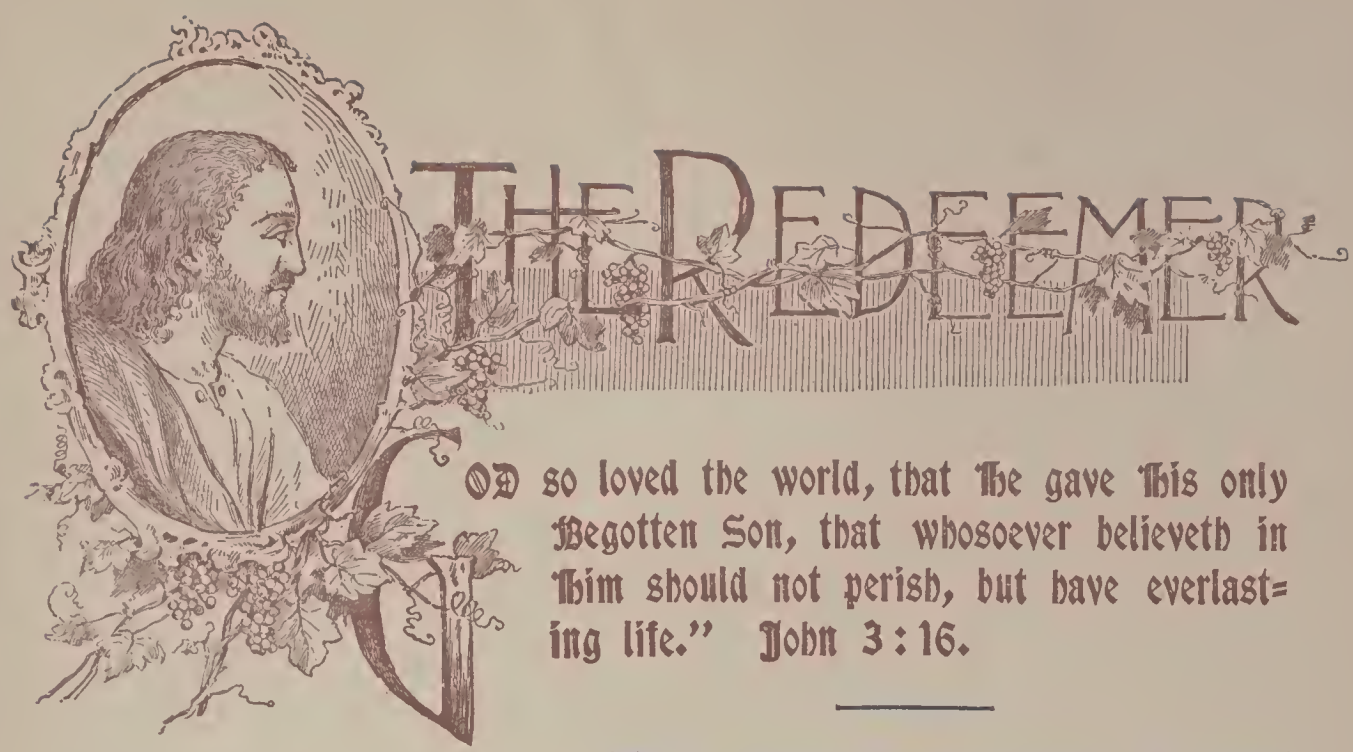
Adam and Eve, tempted by Satan, failed to obey God. They chose to eat of the forbidden fruit, and in consequence lost their Eden home.

God mercifully expelled them from the garden, and carefully guarded every avenue of approach to the tree of life, in order to prevent their partaking of its fruit, and thereby perpetuating an existence in sin. See Genesis 3:22–24.

Thus deprived of the life-giving properties of this wonderful fruit, they had no hope of life. The sentence of death was even then being carried out. How changed their condition! From a state of innocent happiness they passed into a state of guilt and sorrow, having chosen Satan as their leader and king.

But the effects of their mistake did not cease with themselves. All that were born of them, yea, all the human race, came under the same sentence of death. Paul tells the story in few words: "As by one man sin entered into the world, and death by sin; . . . so death passed upon all men." Romans 5:12.

All the race would have been lost, had God provided no way of escape from eternal death, but His love found a refuge for all who would enter it. Speaking of this refuge the apostle says: "We see Jesus, who was made a little lower than the angels for the suffering of death, crowned with glory and honor; that He by the grace of God should taste death for every man." Hebrews 2:9. If we, too, see Jesus, as the One who has tasted death for us, and flee to the refuge He has provided, we may confidently hope in His salvation.



"GOD so loved the world, that He gave His only Begotten Son, that whosoever believeth in Him should not perish, but have everlasting life." John 3:16.

The eternal purpose of God from the beginning has been that every intelligent being should yield Him obedience and loving service, because by this very loving service man would reach the highest degree of happiness.

Man was created perfect — in the image of God. Through sin his innocence was lost, condemning him to death. Justice demanded this, but while abhorring sin, God loved the sinner still, because God never changes. Malachi 3:6; James 1:17.

The heavenly angels loved man also, so all heaven was filled with sorrow when he fell. The law of God, which the heavenly beings held as sacred, man had trampled upon; and death, which till then had not been known, would now follow everywhere in the track of sin. To the guilty pair there seemed no way of escape.

There was One, however, and only one in the universe, who could pay the debt, and redeem lost man. He only could redeem who had power to create. The Son of God, the only Begotten of the

Father, could meet man's needs, and He offered Himself as a ransom for sinners. But will God give up His only Son, whom He dearly loves, for such a purpose?

Does He love the poor sinner enough to make such a sacrifice for him? What a struggle it must have been for the great God to decide to give up His much beloved Son to die for a wretched, guilty race!

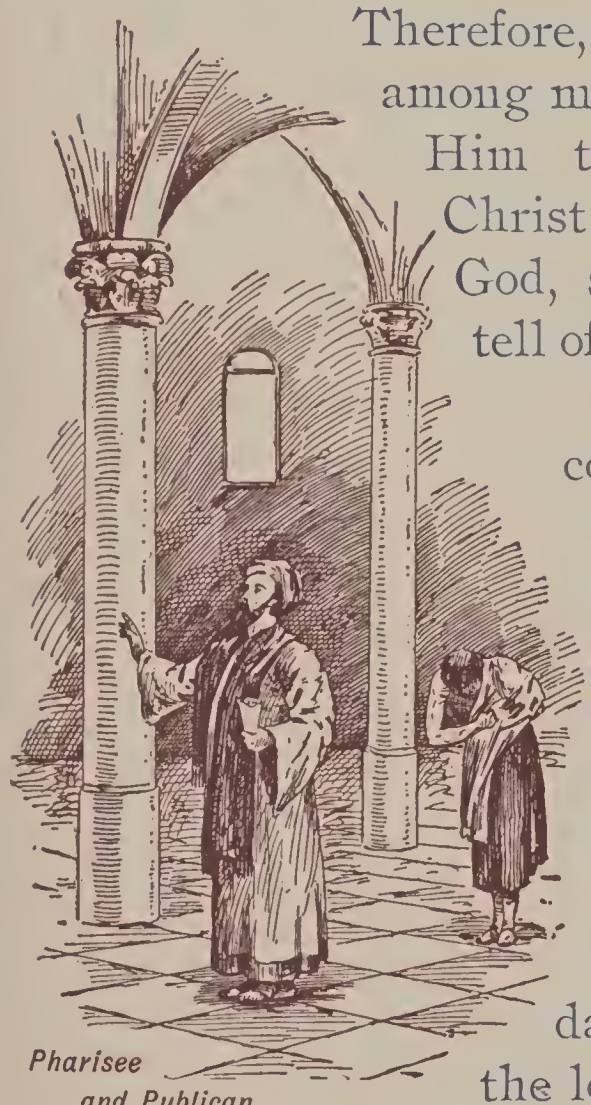
Yet He did this very thing, for His love is an "everlasting love." Jeremiah 31 : 3. So when man fell, "God *so loved* the world that He gave His only Begotten Son." Not only did Christ die for us, but He has been given to us forever. He is ours, now, and through the endless ages of eternity. What boundless love is this! It is beyond all human understanding. It is, however, the love of God, the Father, toward man.

How different is this from the thought some entertain, that God is a pitiless Judge, whose desire is to destroy the transgressor, and that the constant pleading of Christ alone prevents Him from pouring out the vials of His wrath upon the sinner's head.

But we can now see that God and Christ are one in counsel, one in purpose, one in love, and one in their desire and effort to "save that which was lost."

It is not God who must be reconciled to man. God's character has never changed; but man has departed from God's ways. Man, through sinful

thoughts, stands unreconciled to God. To teach him to love God, and so to bring him into harmony with Him, was the mission of Christ to this earth. This, too, was the work of God, for "God was in Christ, reconciling the world unto Himself." 2 Corinthians 5 : 19.



Pharisee and Publican. Luke 15 : 10

Therefore, whenever Christ appeared among men, God was working through Him to redeem man. All that Christ said or did was the life of God, showing through Christ, to tell of His love to fallen humanity.

Through sin, man had become defiled. He had exchanged his beautiful garments of righteousness and glory for filthy rags. He was wearing the clothing of a convict, and was under sentence of death.

But Christ did not permit the thought of man's degradation to hold Him back from the lost world. He left His royal robes in heaven, and came to earth to live with, and wear the garb of, criminals. He took their nature. Hebrews 2 : 17; Romans 8 : 3. He was tempted in all points as they were. Hebrews 4 : 15. He was made "to be sin" for them, though He knew no sin. 2 Corinthians 5 : 21.

He came to earth in human form, and placed

Himself by the sinner's side, in order to show him a perfect life, that is, God's life in human flesh, saying by this to the sinner, "This is what God desires you to be."

If we will permit Him, He will rescue us from our criminal position, take from us our sin-stained garments of filthy rags, and clothe us with the beautiful garments of His righteousness.

"All our Rigteousnesses are as Filthy Rags" Isa. 64 : 6.

"He hath covered me with the Robe of Righteousness." Isa. 61 : 10.

In Zachariah 3 : 3–5 we read as follows: "Now Joshua was clothed with filthy garments, and stood before the angel. And he [the angel] answered and spake unto those that stood before him, saying, Take away the filthy garments from him. And unto him [Joshua] he said, Behold, I have caused thine iniquity to pass from thee, and I will clothe thee with change of raiment." In this text Joshua represents the sinner, and also the change that takes place in him after he becomes reconciled to God.

Fallen man cannot earn righteousness by any works he may perform. It is the free gift of God to all who will accept it. When a sinner turns to Christ, realizing that in so doing lies his only hope, he is pardoned, justified, and clothed upon by the righteousness of Christ. Christ's righteousness is then imputed to him.

Our Saviour illustrates this in the prayers of the Pharisee and the publican: "Two men went up into the temple to pray; the one a Pharisee, and the other a publican. The Pharisee stood and prayed thus with himself, God, I thank thee, that I am not as other men are, extortioners, unjust, adulterers, or even as this publican. I fast twice in the week, I give tithes of all that I possess.

"And the publican, standing afar off, would not lift up so much as his eyes unto heaven, but smote upon his breast, saying, God be merciful to me a sinner. I tell you, this man went down to his house justified rather than the other: for every one that exalteth himself shall be abased; and he that humbleth himself shall be exalted." Luke 18: 10–14. He was forgiven, justified, made righteous.

Only one way could be devised to save the fallen. Man had broken God's holy law, and cut himself off from God. That law could not be changed to save the sinner, and even if it could have been, this would not have reconciled man to God. To change God's law, therefore, would not elevate man, on

the contrary it would lower the Creator. This could not be, and so the suffering of the Son of God had to follow.

When the eternal purpose of God is finally worked out in the wonderful plan of redemption, "not only men, but angels, will ascribe honor and glory to the Redeemer; for even they are secure only through the sufferings of the Son of God.

"Not only those who are washed by the blood of Christ, but the holy angels also, are drawn to Him by His crowning act of giving His life for the sins of the world. 'And I, if I be lifted up from the earth, will draw ALL unto me' * not only earth, but heaven; for of Him 'the whole family in heaven and earth is named.'" John 12 : 32; Ephesians 3 : 15. "That in the dispensation of the fulness of times He might gather together in one all things in Christ, both which are in heaven, and which are on earth; even in Him." Ephesians 1 : 10.

The plan of redemption met immediately the sin and fall of man. God accepted the offer of Christ to die for the sinner. Hence Christ is the "Lamb slain from the foundation of the world." Revelation 13 : 8. Throughout the ages the sacrifice of Christ has been the hope and comfort of the faithful.

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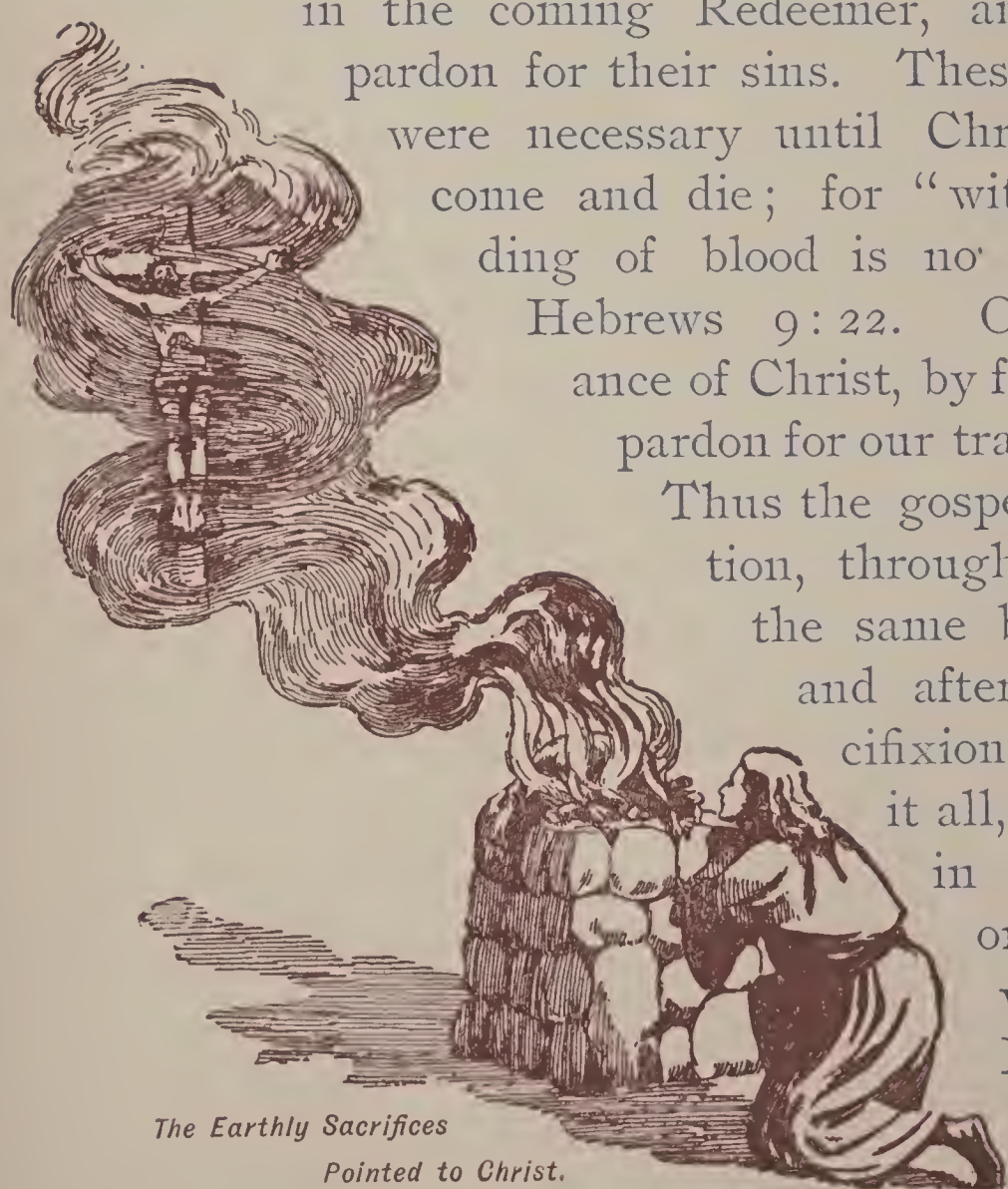
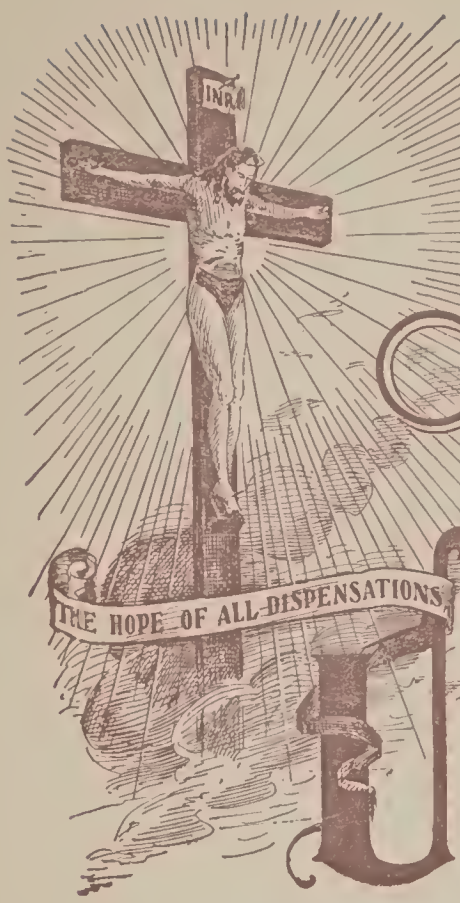
* The word "*men*" in our translation of the Bible is a supplied word, and is not found in the original. Words found in italics in our version indicate that these words are supplied by the translators. In some cases these supplied words are misleading, and in others actually needless. An instance of the latter is found in 2 Samuel 13 : 39.

The blood of Christ, through faith, brought pardon to the repentant sinner during the ages before His death, just as surely as it does to us who are living this side of the crucifixion. Their faith looked forward to a Saviour to come; ours looks backward to the crucified Redeemer of Calvary.

The blood of the innocent lamb, which was offered as a sacrifice by the patriarchs, was a type of the blood of Christ. It showed their faith in the coming Redeemer, and brought pardon for their sins. These sacrifices were necessary until Christ should come and die; for "without shedding of blood is no remission." Hebrews 9:22. Our acceptance of Christ, by faith, brings pardon for our transgression. Thus the gospel of salvation, through Christ, is the same both before and after the crucifixion. And in it all, "God was in Christ reconciling the world unto Himself."



The Earthly Sacrifices Pointed to Christ.



THE GOSPEL IN THE OLD TESTAMENT.

"UNTO us was the gospel preached, as well as unto them." Heb. 4:2.

The great plan of redemption has been in operation ever since man fell. Jesus Christ is the central figure of this plan. "Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved." Acts 4:12.

This, as we have shown, applies to all ages, for Christ is the "Lamb slain from the foundation of the world." Revelation 13:8. It is a mistake to suppose that there have been two plans of salvation — one for the patriarchs and Hebrews living before the cross, and another for the Christians of the present dispensation.

It is a mistake to suppose that Old Testament sinners were forgiven and saved through obedience to the law without faith in the atonement and pardoning love of Christ.

It is equally a mistake to suppose that we of the New Testament dispensation are saved by the gospel of Christ while disregarding the law of God.

Faith in Christ brings pardon for past sins. His abiding presence, and the transforming power of the Holy Spirit, enable us to obey the requirements of the law of God, and so prepare and fit us to dwell with the holy angels throughout eternity.

The word "gospel" means *good news* — good news of redemption through Jesus Christ. How long has this gospel been proclaimed? Was it first given in the time of Christ? Or was it first made known to Moses or Abraham? When God proclaimed to the first guilty pair that the seed of the woman (Christ) should bruise the serpent's (Satan's) head (Genesis 3:15), He gave them the gospel, or good news, that Christ would overcome Satan, and open a way of escape for fallen man. In this promise to Adam and his posterity, we hear the gospel of the Redeemer as truly as did the shepherds on the plains of Bethlehem, as they listened to the wonderful anthem from the angel choir, "Glory to God in the highest, and on earth peace, good-will toward men." Luke 2:14.

Abel's faith in the gospel of Jesus Christ made his offering acceptable to God. The fire that came from heaven and consumed his sacrifice was the testimony from God that his faith in Christ, and his compliance with the requirements of God, had brought him pardon and justification by faith. Hebrews 11:4.

Cain, while professedly obedient, had a heart full of rebellion and unbelief. The love of Christ had no place in his sacrifice, therefore it was re-

jected of heaven. With it there was no recognition of the wonderful provisions of the gospel, hence his offering brought no forgiveness, no justification, for there was no exhibition of faith.

Envy and hatred of his brother sprang up in the heart of Cain, because the love of Christ had no place in him. And then followed the awful tragedy of the murder of Abel, which was the first death the world had known. "And wherefore slew he him? Because his own works were evil, and his brother's righteous." 1 John 3 : 12.

Cain's Offering.

Abel's Offering

Cain's offering of the fruits of the ground was not in accordance with God's plan. Such an offering could not in any way represent the atoning blood of Christ, for Paul says, "without shedding of blood is no remission." Hebrews 9 : 22.

Evil thoughts lead to evil deeds. If the love of Christ dwells not in our hearts, hatred is sure to take possession. The gospel was preached to Abraham. "And the scripture, forseeing that God would justify the heathen through faith, preached before the gospel unto Abraham, saying, In thee shall all nations be blessed." Galatians 3 : 8. Paul

here quotes from Genesis 22 : 18 : "And in thy seed shall all the nations of the earth be blessed." In Galatians 3 : 16 Paul says this "seed" is Christ.

Through the wonderful mercy of God, Christ was preached to Abraham, and this was the gospel of justification by faith, the same as we have it.

Moses and the children of Israel had the gospel; for Paul says: "Unto us was the gospel preached, as well as unto them; but the word preached did not profit them, not being mixed with faith in them that heard it." Hebrews 4 : 2. Here the apostle treats it as a well-known fact that their fathers had the gospel. He states that we have the gospel as as well as they. The same gospel their fathers had received was then being proclaimed by the apostles.

All the sacrifices and offerings of the old dispensation simply showed forth man's faith in the coming of a Messiah. When properly offered, they were the very strongest evidence of faith in, and acceptance of, the gospel of Jesus Christ. Without this faith, the Levitical sacrifices could be of no more avail than was the offering of Cain.

But this faith was not cherished by those who came out of the bondage of Egypt. Hence they were compelled to wander forty years in the wilderness until their carcasses fell by the way, and a generation that knew God had taken their place. Two faithful ones alone of all the vast company that left Egypt — Caleb and Joshua — finally entered the promised land.

The brazen serpent (Numbers 21:8) was an object-lesson teaching the children of Israel of the Christ to come. "Look and live," is the true test of faith in Christ. As one look at the brazen serpent, set up in view of all the camp of Israel, brought life and health to the sufferer, so one look at the crucified One of Calvary brings life and salvation to the repentant sinner.

"Look and Live."

Christ gives the connection between the raising up of the serpent in the wilderness and his own crucifixion, thus: "As Moses lifted up the serpent in the wilderness, even so must the Son of Man be lifted up." John 3:14. Later He explains the object of this: "And I, if I be lifted up from the earth, will draw all men unto Me." John 12:32.

When the Israelites in the wilderness were suffering in the death agony occasioned by the bite of the fiery serpents, there was a power connected with that serpent of brass which attracted the attention of the sufferers, and all who turned and looked upon it were healed.

Through the influence of the Holy Spirit our Lord is working upon the hearts of men. To the sinner He says, I have been tempted just as you are. There is hope, courage, and salvation in exchange for a look. *Only look and live.*

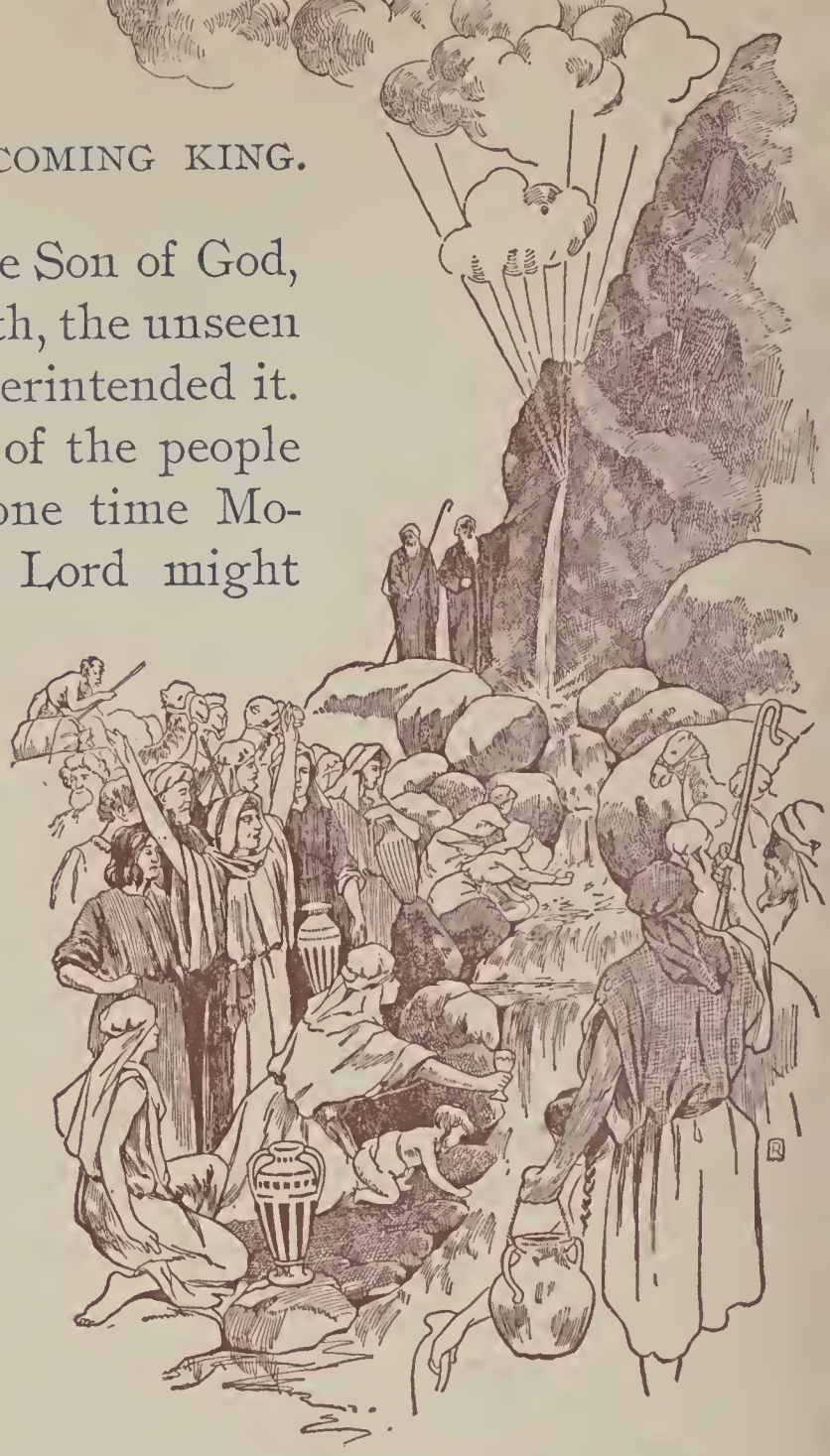
AS CAPTAIN of the host of the Lord am I now come." Joshua 5 : 14. "My presence shall go with thee." Exodus 33 : 14.

When the hosts of Israel left Egypt to go to the land of Canaan, they did not go alone. God said to them: "Behold, I send an Angel before thee, to keep thee in the way, and to bring thee into the place which I have prepared. Beware of Him, and obey His voice, provoke Him not; for He will not pardon your transgressions: for My name is in Him." Exodus 23 : 20, 21.

Only one being in the universe besides the Father bears the name of God, and that is His Son, Jesus Christ. Hence this Angel that accompanied Israel in their wanderings was no other than Christ. The Lord did not trust to an ordinary angel the work of leading his people from slavery to the

promised land, but the Son of God, the Creator of the earth, the unseen leader of Israel, superintended it.

But the rebellion of the people was so great that at one time Moses feared that the Lord might leave them, and so he pleads: "If Thy presence go not with me, carry us not up hence." And the Lord answered: "My presence shall go with thee." Exodus 33: 14, 15.



Moses Smiting the Rock.

So, throughout their journeyings, the presence of the Lord went with them as a pillar of cloud by day, which protected them from the intense heat of the desert. In the night this was changed to a pillar of fire, to give them light and comfort. When the Lord would have them journey, the pillar would be lifted, and move in the direction they should take. When it stood still, the camp was pitched beneath its protection.

Soon after leaving Egypt, they came into the desert, where there was no water. When Moses cried to the Lord, He directed him to the rock

of Horeb. When Moses smote the rock, as commanded, the waters flowed from it, and supplied all their needs. Ever after, in their wanderings, until they neared the promised land, wherever they camped there was the cooling stream of water in the desert, flowing from the rock.

Paul declares that this was a type of Christ, who was with them. He says: "Moreover, brethren, I would not that ye should be ignorant, how that all our fathers were under the cloud, and all passed through the sea; and were all baptized unto Moses in the cloud and in the sea; and did all eat the same spiritual meat; and did all drink the same spiritual drink: for they drank of that spiritual Rock that followed them: and that rock was Christ." 1 Corinthians 10: 1–4.

They were fed miraculously with manna, or angels' food, and drank water which came as a miracle from the rock, but it was Christ, who was with them, who was the real source of supply. And Moses testified, "Thy raiment waxed not old upon thee, neither did thy foot swell, these forty years." Deuteronomy 8:4. The same God who supplied them with bread from heaven, and water from the rock, performed a constant miracle on their clothing, so that it did not wear out, and kept their feet from swelling under the unusual services they were compelled to render. Truly the Lord was with them.

We can now understand the statement of Stephen: "This [Moses] is he, that was in the

church in the wilderness with the Angel [Christ] which spake to him [Moses] in the Mount Sina, and with our fathers: who received the lively oracles [the law of God] to give unto us." Acts 7:38.

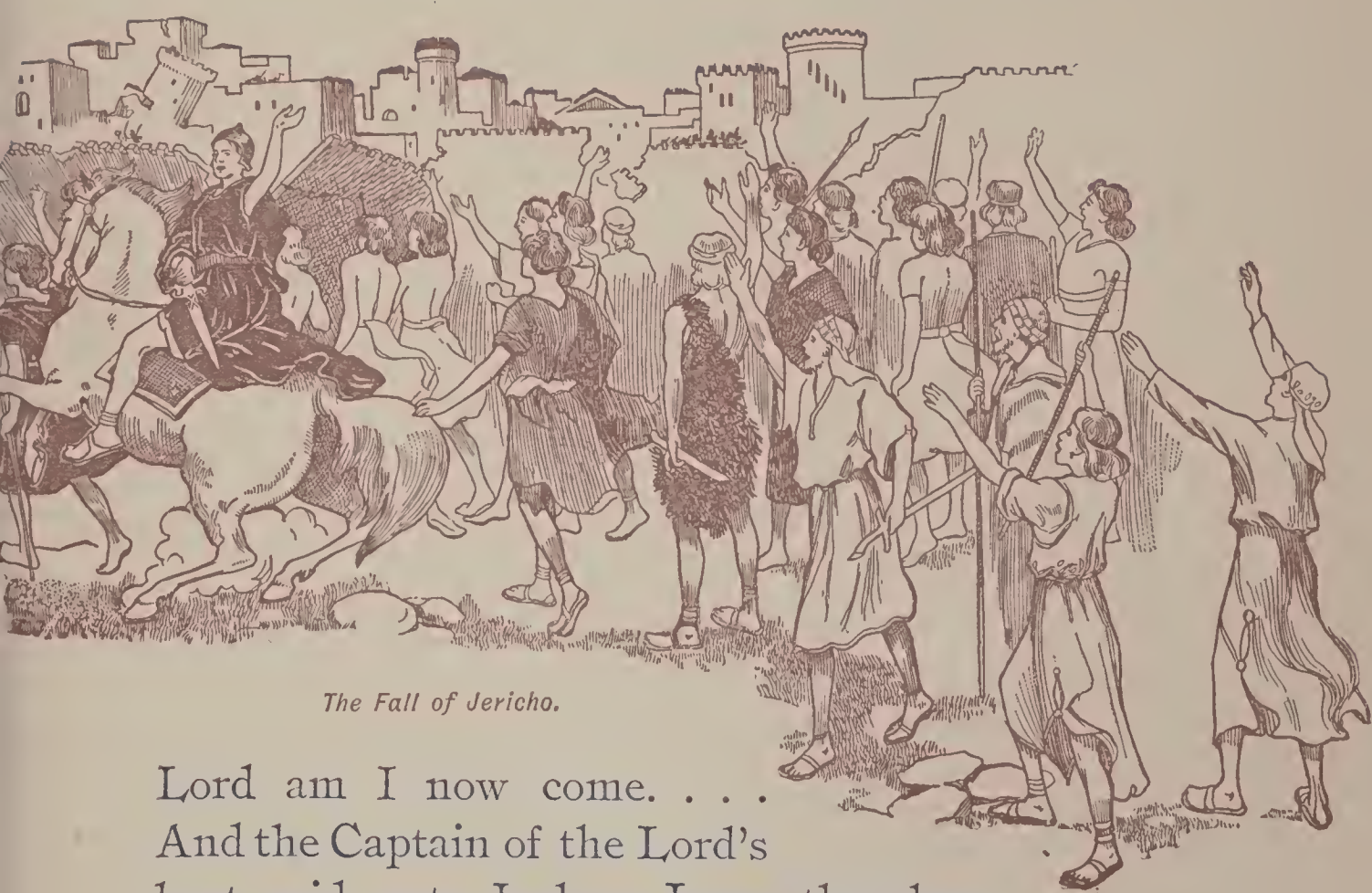
We have found the Angel in the wilderness to have been Christ. The Father and the Son were doubtless both in the mount. But it was the

Marching Around Jericho.

Son as Mediator between God and man, who spoke the ten commandments from Mount Sinai, in the presence of Moses and the Hebrew fathers. Hence we see that Christ is not only the Creator, but He is also the giver of his Father's law to this world. How appropriate, therefore, that He should, when on earth, proclaim himself "Lord of the Sabbath," and the expounder of all the precepts of his Father's divine law.

As the Hebrews reached the promised land, under the leadership of Joshua, as they were preparing to attack Jericho, the Lord appeared to

Joshua in person. "And it came to pass, when Joshua was by Jericho, that he lifted up his eyes and looked, and, behold, there stood a Man over against him with His sword drawn in His hand; and Joshua went unto Him, and said unto Him, Art thou for us, or for our adversaries? And He said, Nay; but as Captain of the host of the



The Fall of Jericho.

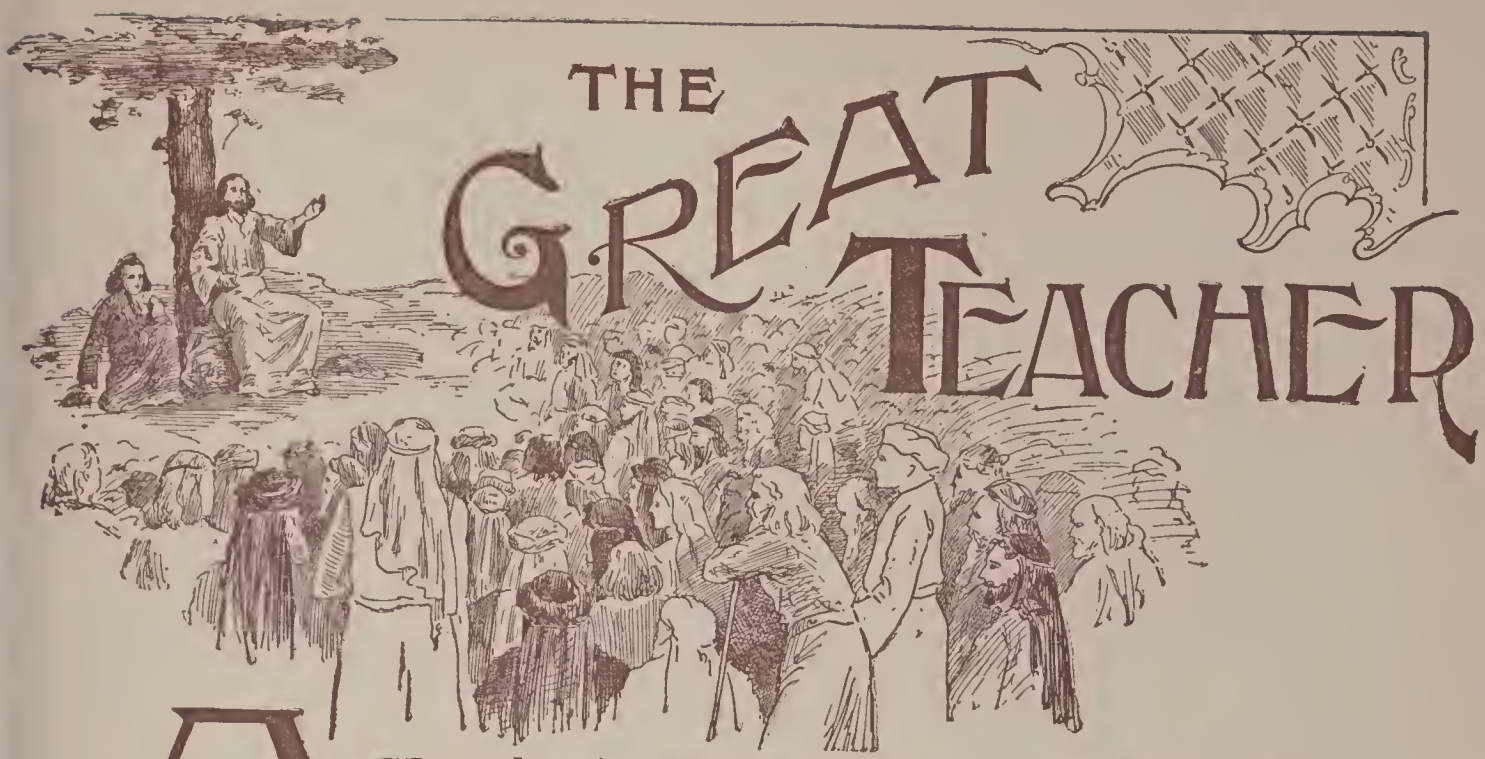
Lord am I now come. . . . And the Captain of the Lord's host said unto Joshua, Loose thy shoe from off thy foot; for the place whereon thou standest is holy." Joshua 5:13–15.

Christ is the Captain, or Archangel, of the host of heavenly angels. See Jude 9; 1 Thessalonians 4:16. The Angel told Joshua what the Israelites should do; and at the signal appointed, the "host of the Lord," or the angels from heaven, threw

down the walls of Jericho, and Joshua and his army finished the work as instructed by the Angel.

The Spirit of Christ inspired the prophets of the former dispensation. It testified through them of Christ's sufferings at his first advent, and of the glory that should follow at his second coming. The apostle, speaking of the great salvation which had come to the church through Jesus Christ, says that the prophets "inquired and searched diligently, who prophesied of the grace that should come unto you; searching what, or what manner of time the Spirit of Christ which was in them did signify, when it testified beforehand the sufferings of Christ, and the glory that should follow." 1 Peter 1:10, 11.

Hence we can see that it was Christ who has given to us the Old as well as the New Testament. He spoke through the prophets of the Old Testament, the same as He has through Peter, James, John, and Paul in the New. So we have a whole Bible, filled, from Genesis to Revelation, with the wonderful gospel of salvation through our Lord and Saviour Jesus Christ, for which we will praise Him now and evermore.



THE GREAT TEACHER

"AND seeing the multitudes, He went up into a mountain: and when He was set, His disciples came unto Him: and He opened His mouth, and taught them." Matthew 5: 1, 2.

Before sin entered the world, there was nothing to hinder direct intercourse between God and man, and the Creator could make known to men his purposes, wishes, and requirements. Sin separated man from God, as a sinner cannot remain in the presence of the holy God.

God still loved man after he had sinned, and at once began the work for his salvation. He purposed, at a later time, to send his Son into the world, but the people needed immediate instruction, and so, from among themselves, God raised up men to whom, in dreams and visions, or in a more direct manner, He revealed His will, that they might make it known to the people.

Noah was one of these; Moses was another, and these teachers were inspired by Christ, who

from the beginning, took charge of the world which he had created, and which he purposed to redeem.

These teachers prophesied that Christ would come. The prophet Isaiah especially foretold very minutely the sufferings and death of the Saviour. See Isaiah 53. Of all of these prophets the apostle Peter declares that "the Spirit of Christ which was in them . . . testified beforehand the sufferings of Christ, and the glory that should follow." 1 Peter 1 : 11.

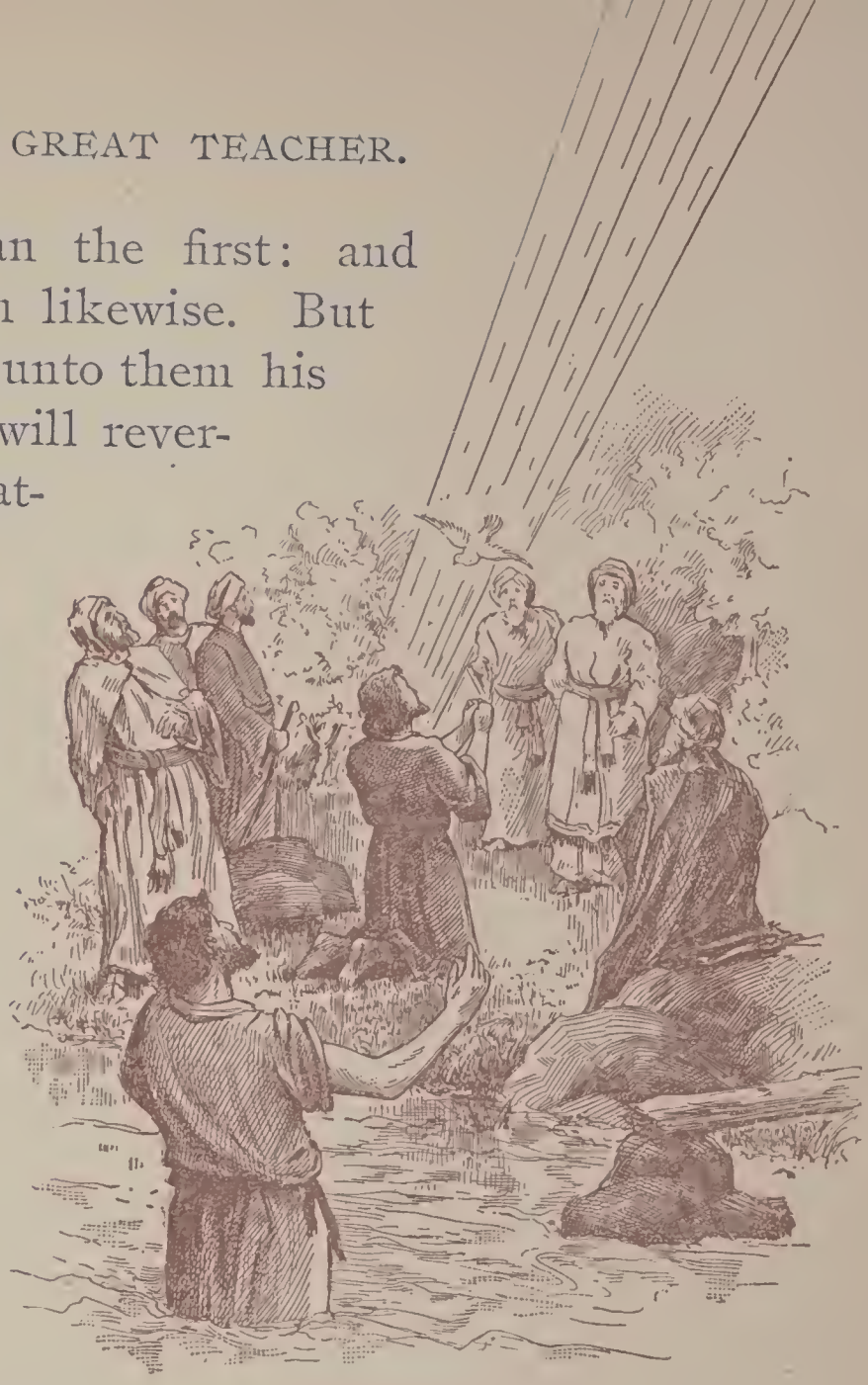
The prophets were not always well treated by those they came to benefit. Often they were shamefully beaten, and in other ways persecuted, and some of them were put to death. Men like to do as they please; they do not like to have their evil conduct pointed out and reproved; nor do men naturally love that which is good. Only by having a new heart given him by Christ can any one do that which pleases God.

In the parable of the vineyard Christ describes the treatment these teachers received. He said:—

"There was a certain householder, which planted a vineyard, and hedged it round about, and digged a winepress in it, and built a tower, and let it out to husbandmen, and went into a far country: and when the time of the fruit drew near, he sent his servants to the husbandmen, that they might receive the fruits of it. And the husbandmen took his servants, and beat one, and killed another, and stoned another. Again, he sent other

servants more than the first: and they did unto them likewise. But last of all he sent unto them his son, saying, They will reverence my son." Matthew 21:33–37.

Therefore after many other teachers had been sent into the world, Christ, who had inspired them all, came himself as the greatest teacher that the world ever knew; and even his enemies were forced to say, "Never man spake like this man." John 7:46.



The Baptism of Jesus.

The public ministry of Jesus began when he reached the age of thirty years. Before beginning to preach, he came to the river Jordan, where John was baptizing, and was baptized by him. Jesus was not a sinner, so John at first hesitated to baptize Him. But when he learned that Jesus desired to set an example for those who should follow Him, he consented.

When Jesus was baptized, as he came up out of the water, "the heavens were opened unto Him,

and he saw the Spirit of God descending like a dove, and lighting upon Him: and lo, a voice from heaven, saying, This is my beloved Son, in whom I am well pleased." Matthew 3:13–17. Thus strengthened for his soon-coming conflict with Satan, the Saviour went forth to teach the ways of God to the people.

Christ bore a message of love from the heavenly Father to mankind, and the words which he spoke were his Father's words. "The word which ye hear is not mine, but the Father's which sent me," he said. John 14:24.

About the first public teaching of Jesus was the Sermon on the Mount. In it He taught that those who are poor in spirit, who mourn because of their sins, who are meek, who long for righteous ness, the merciful, the pure in heart, the peace makers, are blessed of God, and that those who are persecuted for righteousness' sake may rejoice even while suffering. Matthew 5:1–11.

How comforting these words have been to thousands of the children of God who have had to pass through many hardships, and to meet many afflictions, as they have tried to follow in the footsteps of the Master. These promises have eased many heartaches, and lighted up with divine glory many an otherwise weary road.

Christ's teaching in regard to the law of the Father deserves careful attention. As the Father said, "Hear ye Him," let us hear Him upon this point: "Think not that I am come to destroy the

law, or the prophets; I am not come to destroy, but to fulfill. For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in nowise pass from the law, till all be fulfilled. Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven: but whosoever shall do and teach them, the same shall be called great in the kingdom of heaven." Matthew 5:17–19.

That the Lord here refers especially to the ten commandments is evident because following these words, he quotes the sixth and seventh commandments, and shows that hatred is murder and that lust is adultery.

One of the prophets (Isaiah) had declared that Christ would magnify the law (Isaiah 42:21), and he did. As explained by Jesus, the law takes hold upon the very thoughts of the heart. No one can

THE LAW OF GOD.

I

Thou shalt have no other gods before Me.

II

Thou shalt not make unto thee any graven image, or any likeness of any thing that is in heaven above, or that is in the earth beneath, or that is in the water under the earth: thou shalt not bow down thyself to them, nor serve them; for I the Lord thy God am a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate Me; and showing mercy unto thousands of them that love Me, and keep My commandments.

III

Thou shalt not take the name of the LORD thy God in vain; for the LORD will not hold him guiltless that taketh His name in vain.

IV

Remember the Sabbath day, to keep it holy. Six days shalt thou labor, and do all thy work: but the seventh day is the Sabbath of the LORD thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy manservant, nor thy maidservant, nor thy cattle, nor thy stranger that is within thy gates: for in six days the LORD made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the LORD blessed the Sabbath day, and hallowed it.

V

Honor thy father and thy mother: that thy days may be long upon the land which the LORD thy God giveth thee.

VI

Thou shalt not kill.

VII

Thou shalt not commit adultery.

VIII

Thou shalt not steal.

IX

Thou shalt not bear false witness against thy neighbor.

X

Thou shalt not covet thy neighbor's house, thou shalt not covet thy neighbor's wife, nor his manservant, nor his maidservant, nor his ox, nor his ass, nor any thing that is thy neighbor's.

The only perfect law. It never required amending.

say, therefore that he has never broken that law, and that he does not need the blood of Christ to cleanse from sin.

It is very natural for us to love those who love us, and hate those who have injured us; but the Saviour taught a better way, even His way. He said, "Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you." Matthew 5:44.

How noble is such teaching! The world would almost be heaven if men would heed it. Does the law ask too much of us?—No, indeed; obedience would produce universal happiness, for none can be happy while hating others, or seeking to injure them.

By following the instruction of the Saviour we may become like God; for Jesus says that in so doing we "may be the children of our Father which is in heaven; for He maketh His sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust." Matthew 5:45.

As long as God sends his blessings—his sunshine, his rain—on any one, he must love him; and if God loves him, why should not we? Oh for more of the love of God to be shed abroad in our heart by the Holy Spirit! Then it would be easy to love even as we have been loved of God. Jesus taught us to pray God to forgive our trespasses even as we forgive those who trespass against us. Matthew 5:12–15. How, then, can we breathe

that holy prayer, or hope for God's mercy, while cherishing hatred against any?

But the greatest of all Christ's teachings — the one thing that he desires us to know — is that we, poor sinners, can through him return to God, and find mercy, pardon, and salvation. To teach this, and to teach it so that all would know it, he came to earth. No one could teach it as he could, for no one knew the Father's love as He knew it; no other being except the Father ever loved us as He loves us.

THE LORD'S PRAYER.

Our Father which art in heaven, Hallowed be Thy name. Thy kingdom come. Thy will be done in earth, as it is in heaven. Give us this day our daily bread. And forgive us our debts, as we forgive our debtors. And lead us not into temptation, but deliver us from evil: for Thine is the kingdom, and the power, and the glory, for ever. Amen.

A perfect prayer. It embraces every need of humanity.

Jesus mingled with the poor and needy. Free from sin himself, He associated with sinners. The self-righteous Pharisees murmured against Him because he received sinners and ate with them. Luke 15:1. Blessed record, hope of the otherwise hopeless — Jesus receives sinners! He receives them still.

How Christ receives sinners He taught in the parable of the prodigal son. "A certain man had two sons: and the younger of them said to his father, Father, give me the portion of goods that falleth to me. And he divided unto them his living. And not many days after the younger son gathered all together, and took his journey into a far country, and there wasted his substance with riotous living.

"And when he had spent all, there arose a

mighty famine in that land; and he began to be in want. And he went and joined himself to a citizen of that country; and he sent him into his fields to feed swine. And he would fain have filled his belly with the husks that the swine did eat: and no man gave unto him.

"And when he came to himself, he said, How many hired servants of my father's have bread enough and to spare, and I perish with hunger! I will

Leaving Home.

Riotous Living.

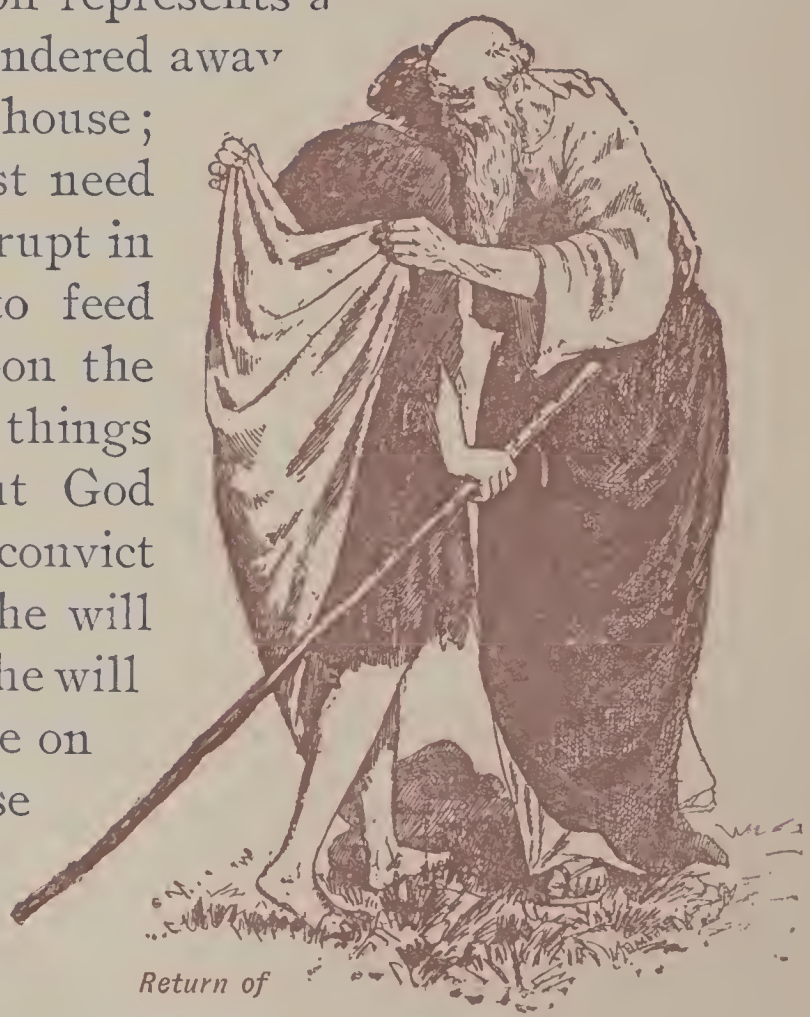
Feeding Swine.

arise and go to my father, and will say unto him, Father I have sinned against heaven, and before thee, and am no more worthy to be called thy son: make me as one of thy hired servants." And this interesting record continues:—

"And he arose, and came to his father. But when he was yet a great way off, his father saw him, and had compassion, and ran, and fell on his neck, and kissed him. And the son said unto him, Father, I have sinned against heaven, and in thy sight, and am no more worthy to be called

thy son. But the father said to his servants, Bring forth the best robe, and put it on him; and put a ring on his hand, and shoes on his feet: and bring hither the fatted calf, and kill it; and let us eat, and be merry: for this my son was dead, and is alive again; he was lost, and is found." Luke 15: 11–24.

The prodigal son represents a sinner. He has wandered away from his Father's house; he is in the greatest need of everything, bankrupt in character, trying to feed his hungry soul upon the low and worthless things of this world. But God sends His Spirit to convict him of sin, and if he will yield to that Spirit, he will no longer try to live on husks; he will arise and return to his Father. And how will this sinful son be received? — Oh, when he is yet a great way off, if but his face is turned homeward, the Father will run to meet him. He will not receive him as a servant, but as a son. The best robe is none too good for him; the choicest food is placed before him; there is joy and rejoicing, for a sinner has returned to the



Return of the Prodigal.

Lord; he has come back to his Father's house.

This is the lesson that Jesus teaches in this parable. How can one wander from such a loving, heavenly Father? yet, having wandered, how can he longer stay away?

It is easy to believe that the Father loves the Son, but we should believe also that He loves us equally well. If it were not so, why did He give His Son to die that we might live? We are all the children of God by creation; and, redeemed by Christ, we can be restored if we will, to the favor of God, and become again members of the Father's family.

Of those who received His words when here on earth, He said: "I have given unto them the words which Thou gavest me; and they have received them, and have known surely that I came out from Thee, and they have believed that Thou didst send me. I pray for them. I pray not for the world, but for them which Thou hast given Me; for they are Thine." John 17:8, 9.

And not only for those who listened to the words that fell from His lips did Jesus pray, but for all believers even to the end of time; for, continuing, He prayed: "Neither pray I for these alone, but for them also which shall believe on Me through their word; that they all may be one: as Thou, Father, art in Me, and I in Thee, that they may be one in Us: that the world may believe that Thou hast sent Me." John 17:20, 21. With such a loving Teacher, whose sole purpose is to do us

good, who has even given His life for us, and whose object is to make us holy and happy for ever, why should we not make haste to learn the lessons He has given us?

When Jesus, this great Teacher, came unto His own (the Jewish people), they received Him not; they treated Him as they had treated those He had sent before Him. Matthew 21:38, 39. Shall He be treated by us in this way? Oh, let us receive His words, that we, like those who then received Him, may become the sons of God.

Jesus has given us the Bible, which contains the words He spoke,— words which are spirit and life to those who believe and receive them. He said, "Learn of Me; for I am meek and lowly in heart: and ye shall find rest unto your souls." Matthew 11:29.

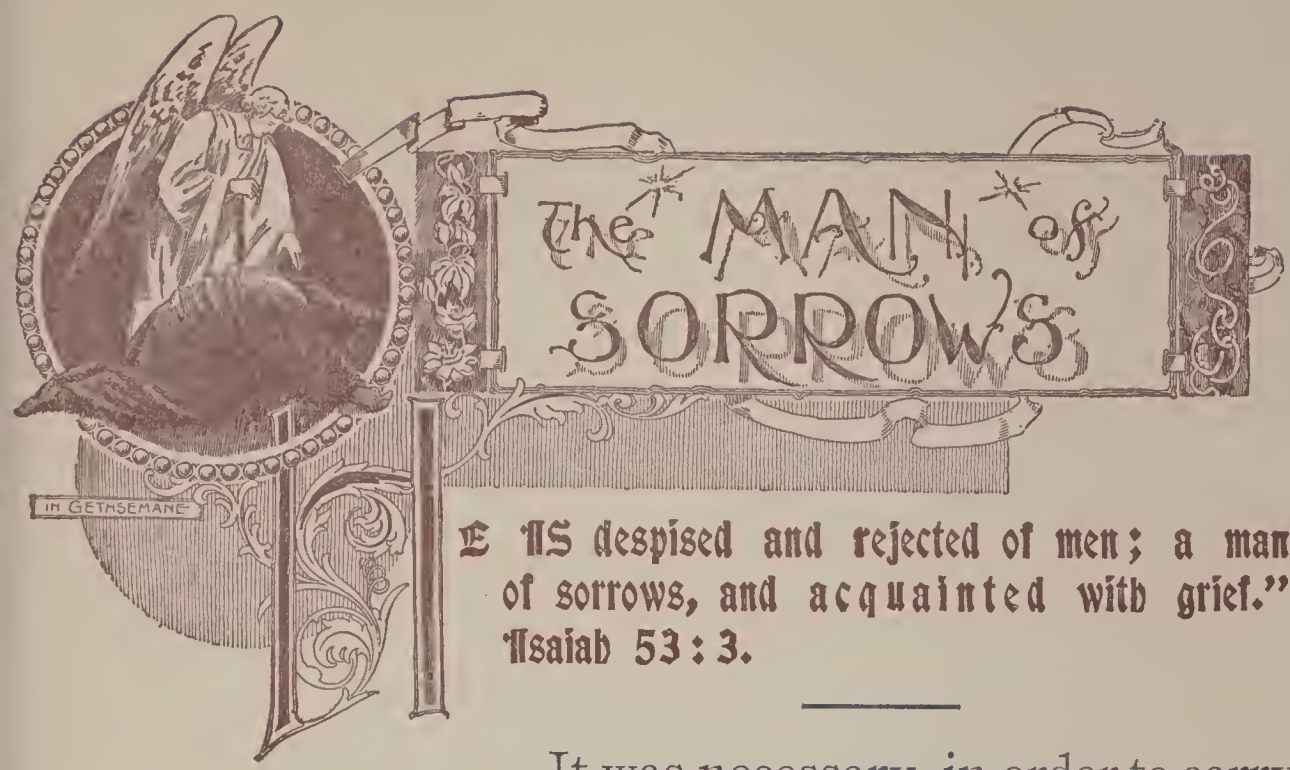
Only in Jesus is there rest. He knew how to rest in the Father, and He would teach us to do the same. Let us sit at His feet, receiving His words, be baptized with His Spirit, and from this preparatory school in which we are now, graduate at last into that other and greater school, where, throughout eternity, we shall, while rejoicing in redeeming love and immortality, which we will receive through Him, learn more of the "depth of the riches both of the wisdom and knowledge of God."

Of this never-ending felicity in the great hereafter, the Scriptures speak freely in many places. The psalmist exclaims, "Oh how great is Thy goodness which Thou hast laid up for

them that fear Thee; which Thou hast wrought for them that trust in Thee before the sons of men!" Psalms 31:19. And the Apostle Paul takes up this glad refrain and says that "Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love Him." 1 Corinthians 2:9.

It is this state of eternal blessedness that Isaiah had in mind when he wrote, "And His rest shall be glorious." Chapter 11:10. This is the rest of Jesus Christ, in the New Creation, "when the wolf shall dwell with the lamb, and the leopard shall lie down with the kid; and the calf and the young lion and the fatling together; AND A LITTLE CHILD SHALL LEAD THEM." And of the great Deliverer it adds, "And righteousness shall be the girdle of His loins, and faithfulness the girdle of His reins." Verses 5 and 6.

In view of such a perfect state, is it any wonder that the host of the redeemed in the general assembly cry aloud and exclaim: "Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honor, and glory, and blessing?" Revelation 5:11, 12.



"He is despised and rejected of men; a man of sorrows, and acquainted with grief." Isaiah 53:3.

It was necessary, in order to carry out the plan of salvation for the Son of God to come to this earth and die that lost man might be redeemed. In God's own good time, therefore, Christ left His home in heaven, and the power and glory He had with His Father "before the world was" (John 17: 5), to accomplish this purpose. To the world He appeared simply as a babe born in a manger in Bethlehem. He grew to manhood in the little town of Nazareth, giving no positive sign that He was the divine Son of God. He was recognized as a humble carpenter, working with His earthly father, Joseph.

Even when Jesus began His public ministry, accompanied as that was by mighty miracles, few believed in Him. In their blindness the people could not see in Him and His work the "arm of the Lord." Their unbelief had been foretold by the prophet: "Who hath believed our report? and to whom is the arm of the Lord revealed?" Isaiah 53:1.

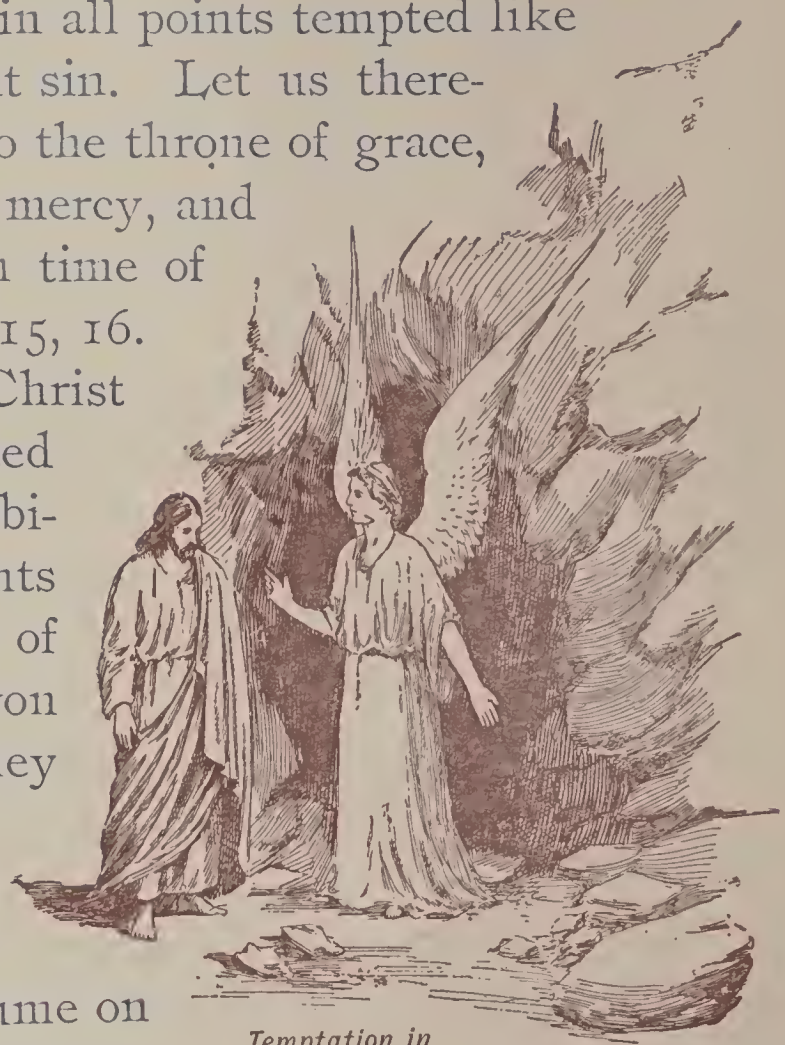
The words, "He was despised and rejected of men; a man of sorrows, and acquainted with grief," were spoken many years before the advent of the Saviour, and they were literally fulfilled in His life among men. "He was in the world, and the world was made by Him, and the world knew Him not." John 1:10. His mission to this earth was twofold:—

First, He came to redeem man. To redeem is to purchase back that which has been lost. By the sacrifice of Himself, He purchased back sinners, in order to free them from the terrible consequences of sin. By His death He secured life for all who would receive Him.

Secondly, He came to be an example. He lived just such a life as man must live, so that He might be a perfect guide to all who would follow Him. In order to meet man in his fallen condition, He had to go to the lowest depths of poverty, temptation, sorrow, and suffering. Every experience of man was met in the life of our Saviour. Of his poverty it is written: "The foxes have holes, and the birds of the air have nests; but the Son of man hath not where to lay His head." Matthew 8:20. The very poorest, even, have some place they call home, but our Lord was a homeless wanderer.

Of the temptations Jesus passed through in His human nature, and of His care for the tempted we read: "For we have not an High Priest which can not be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin. Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need." Hebrews 4:15, 16.

In the wilderness Christ was especially tempted on appetite and ambition. Our first parents failed on the point of appetite, and Christ won the victory where they had failed.



Temptation in the Wilderness.

On the pinnacle of the temple, He was tempted to presume on His Father's care and mercy. The taunts of the enemy, insinuating disbelief of Christ's sonship to God, were hard for His human nature to bear, but He took no step outside of the boundaries of His heavenly mission to earth. Had He yielded, the plan of salvation would have been a failure.

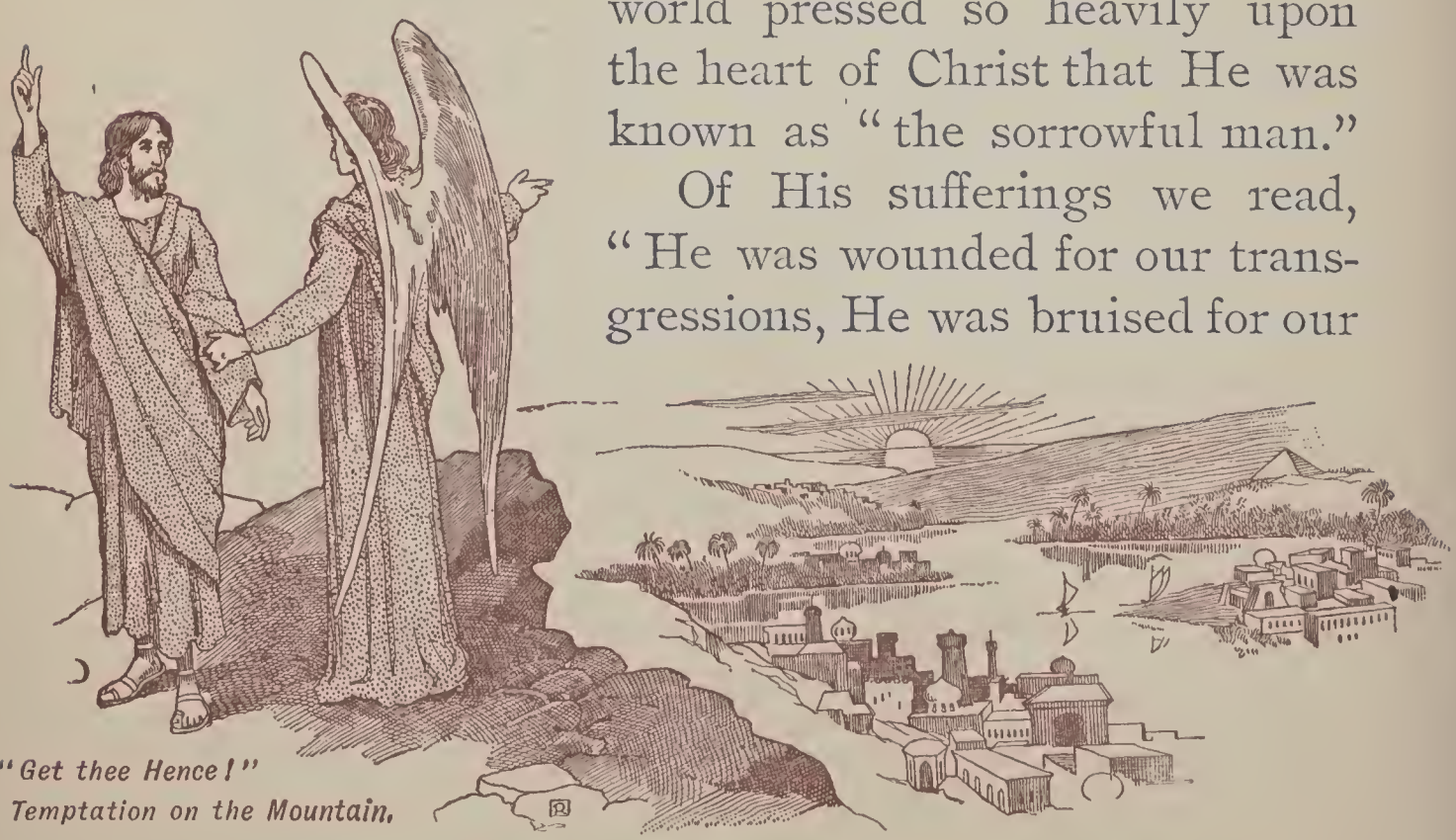
On the mount, the tempter sought to lead the Saviour to believe that He could redeem man, in an easier way than by the life of suffering He was

Temptation on the Pinnacle.

just entering upon. If He would only bow down and acknowledge Satan as the rightful owner and ruler of the world, the evil one promised to abdicate, and Christ could take possession at once. At such a suggestion the Saviour turned to him in indignation, and gave the command which compelled the enemy to depart.

Of the inner life of Christ, the prophet said, He was "a man of sorrows." To us life brings more happiness than sorrow; more joy than grief. But the sorrows of a sinful world pressed so heavily upon the heart of Christ that He was known as "the sorrowful man."

Of His sufferings we read, "He was wounded for our transgressions, He was bruised for our



"Get thee Hence!" Temptation on the Mountain.

iniquities: the chastisement of our peace was upon Him; and with His stripes we are healed." Isaiah 53:5. His life was one of privation, and often of suffering. His experience in the wilderness, at Gethsemane, and in His trial and crucifixion, testify to the truthfulness of this statement. No martyr's suffering in the torture chamber can compare with the keen anguish Christ suffered in both mind and body. He went to the limit of human suffering.

During His life Jesus met every form of temptation, every experience that can come to man, for a twofold purpose:—

First, "For in that He Himself hath suffered being tempted, He is able to succor them that are tempted." Hebrews 2:18. To "succor," is to give comfort and help when one is in trouble. This is just what the Lord Jesus does for those who are distressed by the presence of sin. He speaks peace to the troubled spirit, and says to the weary, anxious one, "Come unto Me," I will give you rest.

Secondly, that whenever we are in deep trial and temptation, we may remember that our Saviour passed through the same, and has promised to "make a way to escape" for us in every instance. If we will only let Him, He will bring us in triumph through every temptation. More than this, though He has passed through all these trying experiences, yet, for our salvation, He will, with us, pass through them again, and as the Apostle

Paul puts it, make us "in all these things *more than conquerors* through Him that loved us." In view of such great deliverance is it any wonder that the same apostle should triumphantly exclaim, "Thanks be unto God for HIS UNSPEAKABLE GIFT!"

Christ was also a "man of sorrows" on the earth, because He was daily among those who were suffering from the plague of sin. "In all their afflictions He was afflicted." These consoling words of the prophet point especially to the work of Christ. When any mourned the loss of dear friends, He sympathized with them. John 11: 33–36. When they rebelled against Him, He was sorely grieved. Mark 3:5. When they refused to hear His words of warning, He wept over them. Luke 19:41.

When, in the garden of Gethsemane, He was preparing to meet death on the cross, He endured such agony that "His sweat was as it were great drops of blood falling down to the ground." Luke 22:44. When brought before Pilate, a legal trial was denied Him, and men were hired to testify falsely against Him. Matthew 26:59–61. When hanging on the cross, the weight of the sins of the world, which He bore for guilty man, was so great that He felt forsaken of His Father, and cried out in the deepest agony, "My God, My God, why hast Thou forsaken Me?" Matthew 27:46.

All this was borne by the Lord, not only to show how much He loved the fallen race, but that

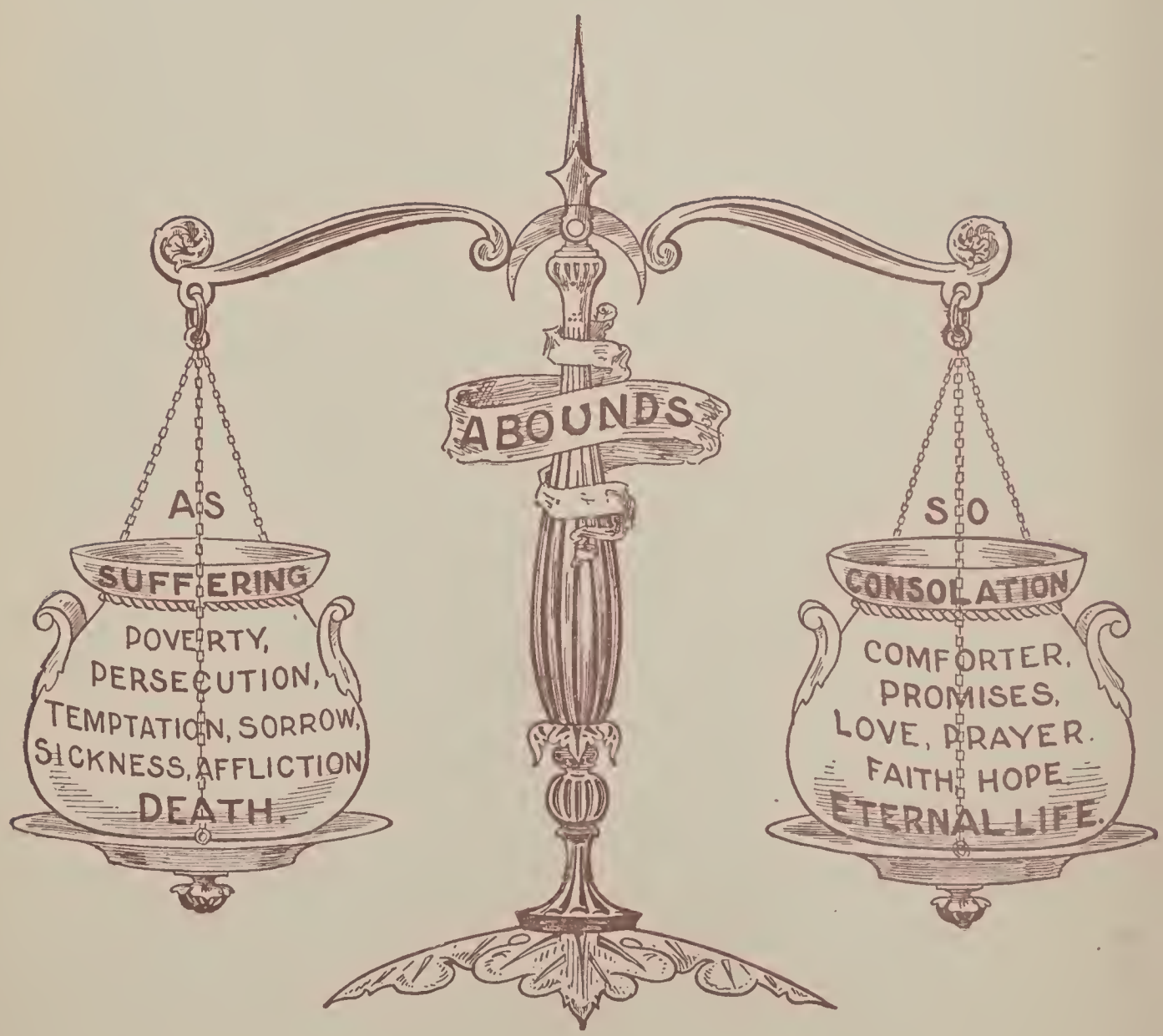
He might bestow on all who would receive Him the fellowship with Him in suffering, and give them His own consolation and glory. To receive the Lord and follow Him is to pass through similar experiences of trial. "The servant is not greater than his lord. If they have persecuted Me, they will also persecute you; if they have kept My sayings, they will keep yours also." John 15:20.

If, however, the world does all these things to the followers of Christ, the fact that He has borne it all before them can be their consolation, and He has shown them how to meet such trials in meekness. And in all these troubles, the assurance is given that by suffering with Him, they are preparing to reign with Him. 2 Timothy 2:12. All who thus follow Christ should rejoice, because they are partaking of His sufferings. 1 Peter 4:13.

Christ endured these things; and as we are joint heirs with Him we, too, must share with Him in His sufferings, if we expect to share His glory. Romans 8:17. But we need not wait to the end for the consolation which comes from sharing with Christ in His sufferings. He has sent us word that "as the sufferings of Christ abound in us, so our consolation also aboundeth by Christ." 2 Corinthians 1:5.

Just think of this promise: *as* suffering abounds, *so* consolation abounds. That is to say, we have enough consolation to balance all the suffering we are called upon to endure. To illustrate this, we may suppose ourselves to be like a pair of bal-

ances. On one side suffering is put in against us. This would weigh that side entirely down if nothing were put in the other side; so the Lord balances that with His consolation. We will therefore call the suffering *as* and the consolation *so*. *As* the suffering weighs down one side, *so* the consolation weighs down the other, and thus the scales are kept evenly balanced all the time. Thus we are fitted to dwell in His presence, and share His eternal glory.



Christ the Way of Life.

THE picture on the other side of this page presents the plan of salvation, as connected with man, from the time when paradise was lost to our first parents until it will be finally restored to the faithful.

The great central feature is, and of necessity must be, the cross of Christ. This is the only hope of a fallen race. The shadow of the cross reaches backward to the very gates of Eden, from which Adam and Eve are being driven on account of their sin. God's displeasure is represented by the clouds which overhang them, and the vivid flashes of lightning.

But they immediately step into the shadow of the cross. This is a figure of the work of Christ, whose offering for the sins of the world availed for them as well as for us. He was the "Lamb slain from the foundation of the world." Revelation 13 : 8. He is the Seed of the woman that should bruise the serpent's head. Genesis 3 : 15.

Abel offered a lamb as a sacrifice to God. By so doing he showed his faith in the Lamb of God who would take away the sins of the world. Cain did not have faith in Christ, hence he did not bring a proper offering, and it was not accepted. This led to the hatred and final murder of his brother Abel. See 1 John 3 : 12.

Coming closer to the cross, we see that priests were appointed to make sacrifices for the sins of the people. In the picture the penitent is confessing his sins on the head of the offering. The lamb was then put to death. This was a type of Christ, the real sacrifice, who would bear the sins of the world on the cross.

The shadow ceases at the foot of the cross. Hence the offerings and ceremonies which pointed to Christ ceased when He was crucified. At the crucifixion "the vail of the temple was rent in twain from the top to the bottom," by the hand of God, indicating that the temple service was no longer of any use. See Matthew 27 : 51. The ten commandments were not done away at this time, for Christ said that He was "not come to destroy the law;" for the law was to continue "till heaven and earth pass." Matthew 5 : 17, 18.

The decline of paganism is shown in the ruins of their temples as seen behind the cross.

The gospel memorials of Baptism and the Lord's Supper are shown at the right.

In the upper right-hand corner the artist has sketched a representation of the New Jerusalem, which is finally to come down from God out of heaven to become the capital city of the earth made new. There, with Christ as our King and Elder Brother, we shall dwell for ever in a glorious land freed from every taint of sin and all the results of the curse. See Revelation 21.

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CHRIST THE WAY OF LIFE.

ALL we like sheep have gone astray; we have turned every one to his own way; and the Lord hath laid on Him the iniquity of us all." Isaiah 53:6. "Who His own self bare our sins in His own body on the tree, that we, being dead to sins, should live unto righteousness: by whose stripes ye were healed." 1 Peter 2:24.

When the Lord made man and placed him in the beautiful garden of Eden, He put upon him a test, to see whether he would obey God or not. It was a very simple one. The man was to eat freely of all of the trees of the garden except one, and that was the tree of the knowledge of good and evil. God did not give the fruit of this tree to man. He did not wish man to know evil, as that could come only by disobeying God.

The Lord had stated plainly what the result of disobedience would be. "But of the tree of the knowledge of good and evil, thou shalt not eat of it: for in the day that thou eatest thereof thou shalt surely die." Genesis 2:17.

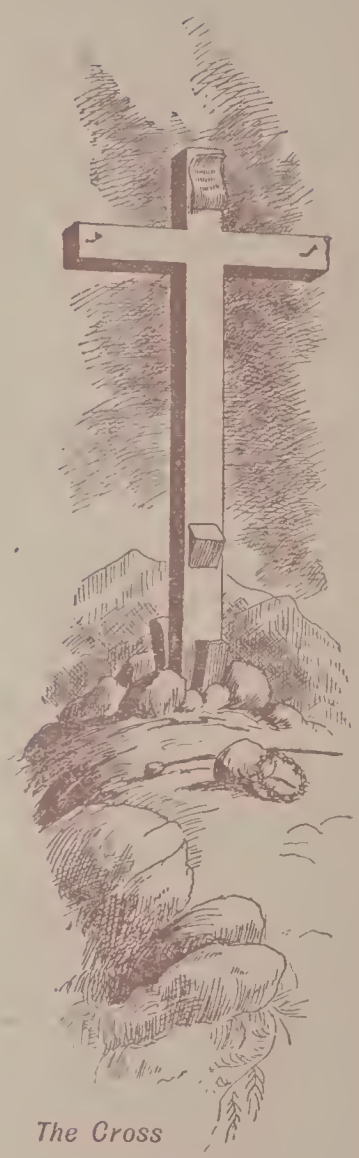
Against the express command of God, our first parents, when tempted of Satan, allowed appetite to control them. They did the very thing that God had forbidden them to do, and therefore were driven from the garden. Thus cut off from the tree of life, they became subject to death; and so all their descendants became, in them, a dying race. "Wherefore, as by one man [Adam] sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned." Romans 5:12.

Sin is rebellion against God; and as God can not allow rebellion to continue forever, either the sinner must be destroyed, or some plan had to be devised by which his sins could be removed from him. The plan of salvation met this need by providing that Jesus, the Son of God, should die in place of the sinner.

He who never sinned took the sinner's place, received the punishment that man deserved, and henceforth stands ready to give the believing sinner His own righteousness. This does not save the sinner from dying the natural death which comes to all as a *consequence* of Adam's sin, but it will save him who accepts of it from the "second death," which the unrepentant must die for his own sins.

The plan of salvation provided that the sins of all the world should be laid upon Christ, that He should be treated as a sinner in order that repentant sinners might be made righteous through

Him and receive the reward of righteousness. For when we believe on Christ, and realize how great is the love that led Him to come to the earth to die for us, our hearts are changed, sin becomes hateful to us, we put it away, and the power of God working for us, and through us, makes us "new creatures in Christ Jesus."



The Cross of Calvary.

As soon as this plan was devised, it provided a Saviour for man, and mercy was at once offered to him. Having given Himself thus for man in the very beginning, Christ is truly described in the Scriptures as the "Lamb slain from the foundation of the world." Revelation 13:8.

But it was not the design of God that Christ should at once give His life for man. There were few people in the world in the early ages. God desired to have many witnesses of the death of His Son. At that time, the terrible nature of sin had not been fully developed, nor could it be seen until men should become so wicked that they would not hesitate to take even the life of the Son of God. Thus their hatred and His willingness to die that they might live would be brought into sharp contrast; the fruit of sin and the fruit of love would be placed so close together that all could see the difference. The great central event

in the history of this world was to be the cross of Calvary, upon which Christ was to die.

For the purpose of keeping before men the blessed hope that Christ would come and die for the sinner, the Lord directed that offerings should be presented to Him. These offerings were to be such as would represent Christ,—living creatures that could be slain as He was to be slain. By such offerings the children of men could show their faith in the promised Saviour.

The Sacrificial Lamb.

"In the process of time" Cain and Abel brought offerings to God. "Cain brought of the fruit of the ground;" but Abel "brought of the firstlings of his flock." God had respect to Abel's offering, but not to that of Cain. Genesis 4:3–7. The reason why God accepted Abel's offering is thus told in the Scriptures: "By *faith* Abel offered unto God a more exellent sacrifice than Cain." Hebrews 11:4.

What was it that made Abel's offering acceptable?—It was *faith*. That faith led him to offer a lamb, which represented the Lamb of God. The blood of the lamb represented the blood of Christ to be shed on Calvary,—the innocent dying for the guilty; and that is the *principle* upon which the plan of salvation rests.

During the long ages between Adam's sin and the advent of Jesus Christ to the world, those who

believed in God offered sacrifices, in faith, the same as Abel. Abraham, Isaac, and Jacob, wherever they went, offered sacrifices. These offerings were a most important part of the worship of God.

When God, through Moses, took His people out of Egypt where they had been in bondage, He gave them again laws in regard to offerings. The lambs to be offered must be without blemish, so that they would properly represent the perfect Son of God.

Under the Jewish ritual, if one had sinned, and felt that he needed forgiveness, he brought his offering to God. Placing his hand upon the head of the victim, he confessed his sins, which were thus in a figure transferred to the offering. The life of the victim was then taken instead of his own life, which he had forfeited through sin.

When the fulness of time came, God sent His Son into the world to be the divine sacrifice for sin. The blood of animals could not really take away sin; it could only prefigure the spilt blood of Christ, which was to be shed for sin. When John the Baptist saw Jesus coming to him, he exclaimed, "Behold the Lamb of God, which taketh away the sin of the world." John 1 : 29.

Year after year through long ages men had looked over their flocks, and selected the choicest lambs for sacrifice; but now God's Lamb had come. God had looked over His great flock, and only One could be found that could redeem the world; and though He was His only begotten Son, God gave Him freely for the sins of the world.

Was Christ not a perfect sacrifice? No one has yet been able to find any fault in Him. Even Pilate, who, to please the enemies of Jesus, gave orders for His crucifixion, was forced to say: "Ye have brought this man unto me, as one that perverteth the people: and, behold, I, having examined Him before you, have found no fault in this man touching those things whereof ye accuse Him: no, nor yet Herod." Luke 23:14, 15.

Then they led Jesus away to be crucified. Well had the prophet declared: "He is brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so He openeth not His mouth." Isaiah 53:7.

Sinner, behold your Sacrifice! See Him fainting underneath the weight of the cross, on the way to Calvary! That little hill near Jerusalem was to become the greatest altar of sacrifice the world ever saw, the place where love conquered hate, the place to which every sinner can look, and say, "Behold what manner of love the Father hath bestowed upon us," that He should give His Son to die that "we should be called the sons of God." 1 John 3:1.

Nailed to the cross, suffering the most terrible anguish, for six hours He hung suspended between the heavens and the earth; and yet He prayed for His executioners. Luke 23:34.

Though men were unfeeling, nature was not, and a mysterious darkness falling upon the world, with earthquake and rending rock, drew from even the heathen Roman officer who stood by, the con-

In Gethsemane.

fession, "Truly this man was the Son of God." Mark 15 : 39. The physical pain which Jesus endured, though great, was but a small part of His sufferings. To be rejected by His own people and to be delivered by them to the Romans to be put to death, caused Him intense grief. But more than everything else it was the sense of the sins which He bore for all the world, which crushed Him and caused Him the bitterest anguish.

It was the awful sense of sin which before, in the garden of Gethsemane, had caused Him to sweat as it were great drops of blood falling down to the ground (Luke 22 : 39–46); and now,— though nailed to the rugged wood, suffering great physical pain, deserted by His own disciples and entirely given up to His enemies, surrounded by a mob led on by the chief priests and rulers, who, while the film of death was gathering over His eyes, taunted and derided Him,— it was the sense of His Father's displeasure that caused Him such overmastering

grief, and forced from His lips the despairing cry, "My God, My God, why hast Thou forsaken Me?" Matthew 27:46. To be forsaken of God, an experience which He must obtain in order to become a perfect Saviour for guilty sinners,—this broke His great, loving heart, and cut short His life.

But the great sacrifice for sin was now made; the plan of salvation is sure because now complete. Christ, the Son of God, had died for man, the just for the unjust, the divine for the human. That which the sacrificial offerings had long pointed forward to was now a reality.

The offering of a lamb is now no longer required; "but we see Jesus, who was made a little lower than the angels for the suffering of death, crowned with glory and honor: that He by the grace of God should taste death for every man." Hebrews 2:9. A worthy sacrifice has been provided by God Himself, and He will surely accept the offering which He has furnished.

This sacrifice is always ready. Wherever we are, whenever we will, we can, by faith, bring this sacrifice before God in prayer, and plead the merits of the Son of God in our own behalf. The promise is: "Whatsoever ye shall ask in My name, that will I do, that the Father may be glorified in the Son." John 14:13.

He is the Prince of Life, and His name, through faith in His name, can bring perfect soundness to every sinful soul.

"I AM THE RESURRECTION AND THE LIFE."

The Resurrection.

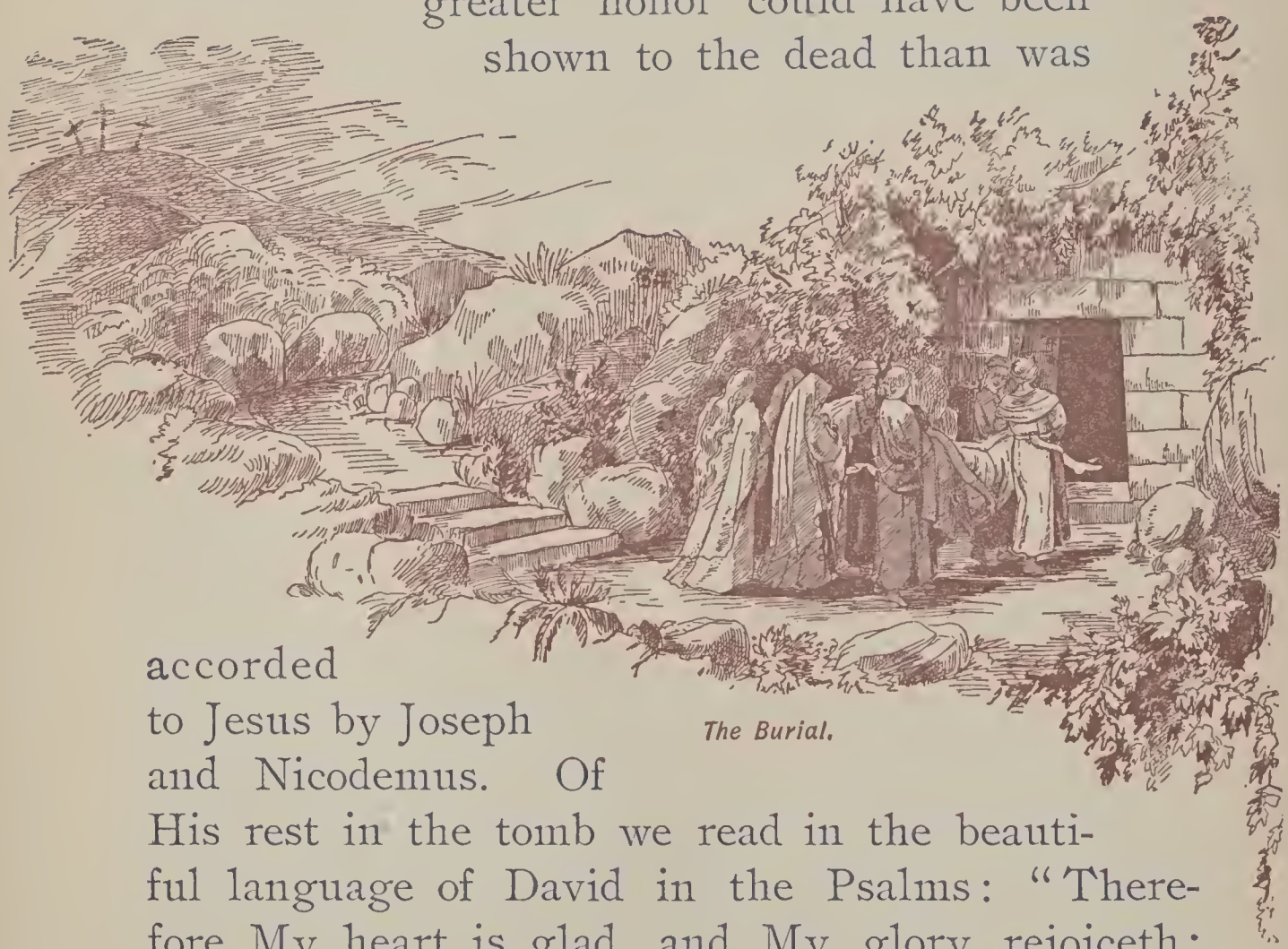
"I AM the Resurrection and the Life; he that believeth in Me, though he were dead, yet shall he live." John 11:25.

Seven hundred years before the crucifixion, Isaiah testified that the Saviour would make His grave "with the rich in His death." Isaiah 53:9.

To "make His grave with the wicked," would have been to cast Him out without burial, with criminals. But they were foiled in this design by one of their own wealthy rulers, Joseph of Arimathea, who, in this darkest hour for the followers of Christ, stepped out boldly and took his stand for the crucified Saviour.

Joseph had great influence with Pilate, and begged from him permission to take the body from the cross to give it an honorable burial. Pilate, who, in condemning the Lord, became conscience-stricken, readily gave him the desired permission.

Tender, loving hands took the Saviour from the cruel cross, and bore His body to the new tomb which had never before been used, and there He was laid, thus literally fulfilling the statement of the prophet. Although poor while in life, His body at death was laid in the new, rock-hewn tomb of the wealthy ruler of Israel. No greater honor could have been shown to the dead than was accorded to Jesus by Joseph and Nicodemus. Of His rest in the tomb we read in the beautiful language of David in the Psalms: "Therefore My heart is glad, and My glory rejoiceth; My flesh also shall rest in hope. For Thou wilt not leave My soul in hell [the grave]; neither wilt thou suffer Thine Holy One to see corruption." Psalms 16: 9, 10.



The Burial.

In the hour of death the faith of Christ clung to the promises of God. He laid down His life

in the full assurance that He would soon hear the summons, "Jesus, Thou Son of God, Thy Father calls Thee." Solomon had said, "The heaven and heaven of heavens cannot contain Him." 2 Chronicles 2:6. Peter, speaking of His death, said: "It was not possible that He should be holden of it." Acts 2:24.

Early on the first day of the week a bright and powerful angel appeared at the tomb; the Roman guard fell as dead men before His glorious brightness; the stone was rolled away, and at the command of the heavenly messenger the bands of death were broken, and the Saviour came forth a mighty conqueror. Henceforth the resurrection of the dead was a reality.

It was to this resurrection scene that the apostles looked as the evidence of fulfillment of the promise of the future reward of all the faithful. Said Christ: "I am the resurrection and the life; He that believeth in Me, though he were dead, yet shall he live." John 11:25.

Christ died "that through death He might destroy him that had the power of death, that is, the devil." Hebrews 2:14. Satan claimed all who had fallen in death as his subjects. The resurrection of Christ broke the power of death. From that time Satan knew that his hold on the human family would sometime be broken, and that his days were numbered.

Paul looking forward to the general resurrection, which is to take place at the second com-

ing of Christ, describes it in the following words: "The Lord Himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God; and the dead in Christ shall rise first; then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air; and so shall we ever be with the Lord. Wherefore comfort one another with these words." 1 Thessalonians 4:16–18.

The future reward of the righteous is placed at the time of the resurrection, for the Saviour says: "Thou shalt be recompensed at the resurrection of the just." Luke 14:14.

Paul bases his entire hope of a future life on the resurrection of the dead. He says that if there is no resurrection, "then they also which are fallen asleep in Christ are perished." But this is not possible; "for since by man came death by man came also the resurrection of the dead. For as in Adam all die, even so in Christ shall all be made alive." "For the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed." Read 1 Corinthians 15:12–22, 52.

Isaiah looked beyond the grave when he testified: "Thy dead men shall live, together with my dead body shall they arise. Awake and sing, yet hat dwell in dust; for thy dew is as the dew of herbs, and the earth shall cast out the dead." Isaiah 26:19.

Job was willing to rest his future hope on the resurrection. "If a man die, shall he live again? all the days of my appointed time will I wait till my change come. Thou shalt call, and I will answer Thee: Thou wilt have a desire to the work of Thine hands." Job 14:14, 15. Where was Job to wait? Here is his own answer: "If I wait, the grave is mine house; I have made my bed in the darkness." Job 17:13.

He that conquered the grave will come to this earth again, and at that time "the dead shall hear the voice of the Son of God; and they that hear shall live." John 5:25. Then "the wilderness and the solitary place shall be glad for them; and the desert shall rejoice, and blossom as the rose. It shall blossom abundantly, and rejoice even with joy and singing: the glory of Lebanon shall be given unto it, the excellency of Carmel and Sharon, they shall see the glory of the Lord, and the excellency of our God." Isaiah 35:1, 2.

AND when He had spoken these things, while they beheld, He was taken up; and a cloud received Him out of their sight." Acts 1:9.

As the time drew near in which the Saviour knew that He must return to the Father, whence He had come, He began to reveal to His disciples something of what the future had in store for them. The prospect of meeting trials without the Saviour to share them brought sadness to the hearts of the disciples; and lest they should become discouraged, He opened to them the thought that His going away would be an advantage to them; "for," said He, "if I go not away, the Comforter will not come unto you." John 16:7.

These words were full of mystery to the wondering disciples. How would it be possible for another to do as much for them as He had done? Who, indeed, besides Jesus, could feed the hungry multitude from a few loaves and fishes, heal the sick, cure loathsome diseases, quiet the

angry waves of the sea, and raise the dead at will?

Had they not, too, been constantly instructed by His gracious words, and able, in His name, to cast out devils? Why should they desire a change? Should He leave them, as He declared He must, how would they then be able to do the wondrous things His presence had enabled them to accomplish?

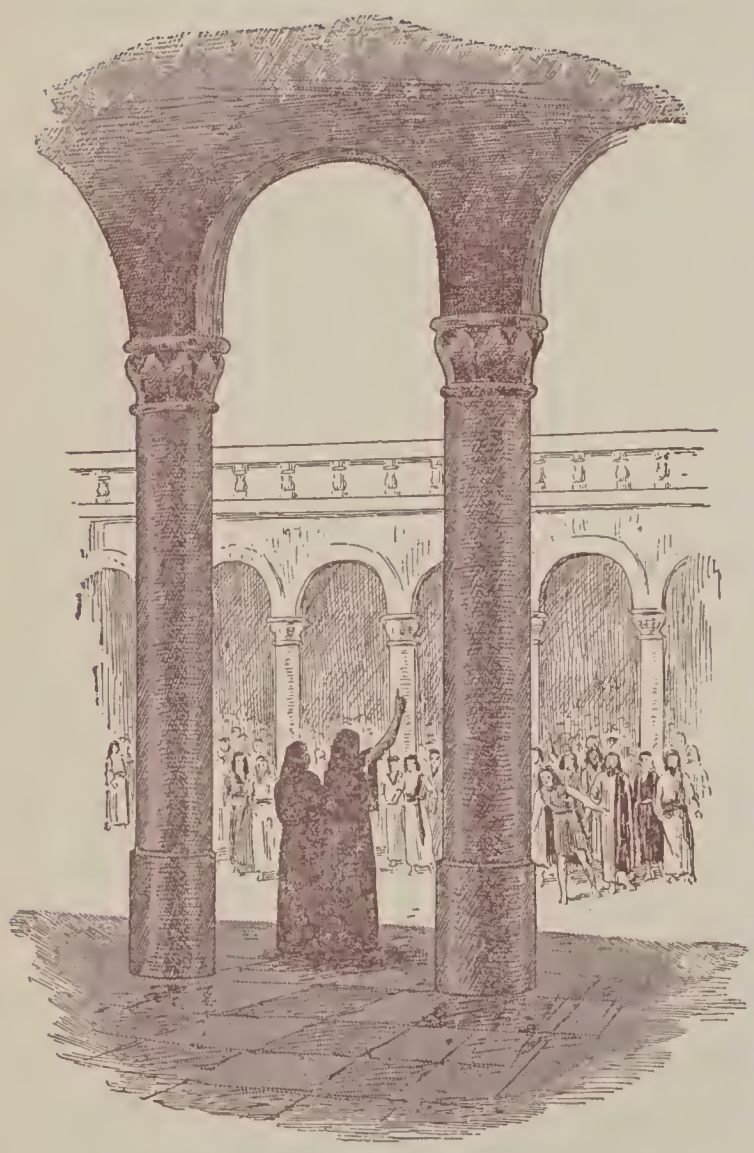
Notwithstanding all this, Jesus again assured them that it would be better for them to have Him go away. Should He remain with them personally, His presence would be confined to one locality at a time, and this would make it necessary for some who wished to meet Him to travel long distances. But the Holy Spirit, which was to come to the earth in His place, could be found by all at one time, and that without going to another part of the country.

When on earth in person, Christ was seen by saint and sinner alike; but the Spirit, which He sent to represent Himself while He is away in heaven, is never seen, but may be known through faith in Christ. The unbelieving world does not know this heavenly visitant, because it is felt rather than seen. John 14:17.

To those, however, who accept Christ by faith, the Spirit becomes an indwelling power, by which the possessor is enabled to overcome the world and sinful flesh.

As the disciples had been connected with

heaven through attachment to, and dwelling with, the personal Christ, so now, since He has gone to heaven, He has provided an indwelling presence, by which all His believers may have access to Him where He is. So, then, whatever Christ was to His disciples by His personal presence, such He is now to every one who comes to Him by faith, through the Holy Spirit, which God bestows as freely as He has given His only begotten Son.



Pointing Sinners to Christ.

Christ was about to leave His thirty-three years of earth life for the throne of glory, which He had once before enjoyed with the Father. But still He did not for a moment forget those who were to remain behind, and in His place become the light of the world, finishing His work. Matthew 5 : 14–16 ; Hebrews 2 : 3 ; Acts 1 : 8.

He had before prayed that God might not take them out of the world, but rather that they might be kept from its evil. John 17 : 15. So

on the eve of His leaving them, He gave the blessed promise: "Lo, I am with you alway, even unto the end of the world." Matthew 28 : 20.

Coming near to Bethany, the disciples gathered about the Saviour. As He looked in their faces, a peculiar light seemed to cover His countenance: and as He stretched out His hands in the act of blessing them, He was taken up slowly from them. Gazing at Him in His ascent, the wondering disciples saw Him enter a cloud of bright glory, and He was lost to their sight.

Lost in amazement their gaze was riveted, for a time, on the point where they had last seen their beloved Lord, when suddenly a voice was heard near them. Turning, they saw two shining beings, who brought them the comforting message: "This same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen Him go into heaven." Acts 1 : 11.

Christ had triumphed in His earthly work. He had come from heaven to earth to take man's nature, and been born in Bethlehem's lowly manger; He had been subject to His earthly parents; had worked by the side of Joseph at the carpenter's trade; had known weariness in His journeyings; had prayed all night on the mountainside; had in pity fed the famishing multitudes; had healed the sick and raised the dead; had been rejected of men, scourged, and crucified; and had ascended in the form of a man to sit on the right hand of the throne of the Majesty in the heavens. Hebrews 8 : 1, 2.

Christ our Mediator and Advocate.

"For there is one God, and one Mediator between God and men, the Man Christ Jesus." 1 Timothy 2:5.

If two persons are involved in a difficulty, and can not agree, it is a common custom for some friend to act as a mediator or arbitrator between the two. In this capacity Jesus Christ acts between God and man. Man is estranged from God. In his sinful condition he is not reconciled to the government of God; for we read that the "carnal [natural] mind is enmity against God: for it is not subject to the law of God, neither indeed can be." Romans 8:7. It must be changed before it can be subject to God's righteous government, and that can be done only by the power of God. Since the fall of man by sin, all men are carnal. Even the apostle Paul said, "I am carnal, sold under sin." Romans 7:14.

In order to save man it was necessary that a divine sacrifice should be made for the sins of

the world. This was provided for by the death of Jesus Christ. But the death of Christ alone could not save man. Christ must rise from the dead, and then, in His divine and human nature blended, act as the Mediator between every repenting sinner and the Father, pleading in the sinner's behalf the merits of His sacrifice.

Before Christ came in the flesh, this office of mediatorship was represented by the priesthood, especially by the high priest of the Jewish nation. As the high priest was to bear upon his shoulders, graven in stone, the names of all the tribes of Israel, representing the people of God (Exodus 28 : 9–12), so Christ takes upon Himself the task of bearing all His people, and bringing them into harmony with the government of God.

We should not forget that God, so loving mankind that He gave His own Son to die in the sinner's place, has no feeling of hatred toward the sinner. He is not a hard master, whose anger must be placated. He loves the sinner, and because of that love, He gave His Son to die for him, that the sinner might be separated from his sin, which, if not removed, must for ever separate him from God and happiness. Through Jesus Christ as mediator, God, though the author of all things, and the one who has been wronged by sin, takes the first step toward a reconciliation.

So we read: "All things are of God, who hath reconciled us to Himself by Jesus Christ, and

hath given to us the ministry of reconciliation; to wit, that God was in Christ, reconciling the world unto Himself, not imputing their trespasses unto them; and hath committed unto us the word of reconciliation." And Christ, having shown by His sacrifice that God still loves the sinner, now sends out His ministers, praying us, praying all mankind, to be reconciled to God. 2 Corinthians 5:17–20.

Christ comes to us as a friend and helper, as one who has influence and power with God. He brings to us the terms by which, if we accept them, we may be restored to favor with God. These conditions are honorable to God and merciful to us. Since He has died for us, the law of God will not be lowered by our salvation. He can "be just, and the justifier of him which believeth in Jesus." Romans 3:26. Christ, in answer to our faith, gives us His righteousness, which is just what the law of God demands, to cover all our sins. So we have His death for our death, and His life for our life. Accepting this gracious offer, sinners and aliens become children and saints of God.

Christ is also our advocate. Hence we read: "If any man sin, we have an advocate with the Father, Jesus Christ the righteous." 1 John 2:1. An advocate is one who pleads the cause of another. Every being has a case at the bar of God. "We must all appear before the judgement-seat of Christ; that every one may receive

the things done in his body, according to that he hath done, whether it be good or bad." 2 Corinthians 5:10. If we have Christ for our advocate, why should we fear? He is the only begotten of the Father; but it is as man that He represents us and pleads for us. The mediator, the advocate, is the "*man* Christ Jesus." He was made like us. "Wherefore in all things it behooved Him to be made like unto His brethren, that He might be a merciful and faithful high priest in things pertaining to God, to make reconciliation for the sins of the people. For in that He Himself hath suffered being tempted, He is able to succor them that are tempted." Hebrews 2; 17, 18.

Behold the wonderful provisions of divine grace! The Son of God dies as a sacrifice for our sins. He is also the mediator, pleading with us to accept the gospel of salvation, which, at so great a price, He has made it possible for us to secure. With the sweat of Gethsemane upon His brow, with the blood of the sacrifice dripping from pierced hands, feet, and side, from suffering unspeakable, and with love unutterable, He appeals to us, saying, "Come unto me, all ye that labor and are heavy laden, and I will give you rest." Matthew 11:28. Then when we come to Him, He bears our case upon His heart; and when we repent, He pleads our case before the Father, and obtains for us a pardon.

Finally, when the judgement shall sit and the

books shall be opened (Daniel 7:9–14), He will come before the Father as the advocate of every one who has believed His word, and He will deliver all such from the destruction that is to come upon the wicked.

Our Advocate is one of the human family; as our representative, yea, more, as our brother, He undertakes our cause. Can we not safely trust ourselves and all our interests, both now and forever, in His hands, saying with the Apostle Paul, "For I know whom I have believed, and am persuaded that He is able to keep that which I have committed unto Him against that day?" 2 Timothy 1:12.

HE WILL COME AGAIN

"YE MEN of Galilee, why stand ye gazing up into heaven? this same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen Him go into heaven." Acts 1:11.

At the close of the Passover Supper, just before entering upon His night of agony in Gethsemane, the Saviour told His disciples that He was soon going away from them. This made them very sorrowful, but the Master comforted them with the words, "I will come again."

He told them of a glorious city that was being prepared for the faithful. Already many beautiful mansions had been built in it, and when He should go back to heaven, He would prepare other mansions for them, and for all the righteous who should live after them.

Abraham looked forward to the time when he would have a home in this city, for Paul wrote of him: "for he looked for a city which hath foundations, whose builder and maker is God." Hebrews 11:10. The apostle-prophet John gives a full description of this city in the twenty-first chapter of Revelation.

Many of the prophets of the Old Testament

foretold the second coming of Christ to this earth. Even before the flood this was understood; for we read that "Enoch also, the seventh from Adam, prophesied of these, saying, Behold, the Lord cometh with ten thousands of His saints." Jude 14.

The prophet Zechariah testifies of the same event: "And the Lord my God shall come, and all the saints with Thee." Zechariah 14:5. And the Saviour tells us that "the Son of man shall come in His glory, and all the holy angels with Him." Matthew 25:31.

By this we see that the saints spoken of by Jude and Zechariah refer to the hosts of angels that will come with Him at His second advent. The Saviour says that *all* the holy angels will come with Him. Heaven will be emptied; for all its glorious inhabitants will join their Lord on this wonderful journey from heaven to earth.

Job based his hope on the second coming of Christ. Hear what he says: "For I know that my Redeemer liveth, and that He shall stand at the latter day upon the earth: and though after my skin worms destroy this body, yet in my flesh shall I see God: whom I shall see for myself, and mine eyes shall behold Him, and not another." Job 19:25–27.

Job was not alone in this consolation. David, the sweet singer of Israel, contemplating the fu-

ture, said: "Let the heavens rejoice, and let the earth be glad; let the sea roar, and the fulness thereof. Let the field be joyful, and all that is therein: then shall all the trees of the wood rejoice before the Lord: for He cometh, for He cometh to judge the earth: He shall judge the world with righteousness, and the people with His truth." Psalms 96:11–13.

With burning eloquence, from lips touched with hallowed fire from heaven, the gospel-prophet exclaims: "He will swallow up death in victory; and the Lord God will wipe away tears from off all faces; and the rebuke of His people shall He take away from off all the earth; for the Lord hath spoken it. And it shall be said in that day, Lo, this is our God; we have waited for Him, and He will save us: this is the Lord; we have waited for Him, we will be glad and rejoice in His salvation." Isaiah 25:8, 9.

Again, the beloved Daniel, inspired of God, referring to the same thing, said: "At that time shall Michael [Christ] stand up, the great Prince which standeth for the children of Thy people; . . . and at that time Thy people shall be delivered, every one that shall be found written in the book. And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt." Daniel 12:1, 2.

The apostle Paul testifies: "And unto them that look for Him shall He appear the second

time without sin unto salvation." Hebrews 9:28. At His first advent, our Saviour bore the sins of the world in Gethsemane and on Calvary. At His second advent, He comes bearing no sin, but as the mighty and glorious King, to take all His faithful children to Himself forever. Matthew 25:31. Of this wonderful event our Lord

On the Shore of the Sea of Galilee.

Himself testifies: "For the Son of man shall come in the glory of His Father with His angels; and then He shall reward every man according to his works." Matthew 16:27.

As the Saviour was taken up from the disciples, two angels were sent to comfort them. They said: "Ye men of Galilee, why stand ye gazing up into heaven? This same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen Him go into heaven." Acts 1:11.

The very same Jesus who had taught them, who had walked up and down with them through the cities of Israel, and whom John says they had seen and handled, is to come back to earth again. And for the benefit of those who desire to know how He will come, the angels said, He will "so come in *like manner* as ye have seen Him go into heaven." He ascended bodily, and they saw Him as He went, and "a cloud received Him out of their sight." He will come back in the same manner. John says of the event: "Behold, He cometh with clouds; and every eye shall see Him." Revelation 1:7.

When He ascended He was visible until a cloud of glory received Him out of their sight. When He returns, the cloud will be first seen; but as He nears the earth, the glorious person of the world's Redeemer will be plainly visible to all beholders, for "every eye shall see Him." Revelation 1:7.

Many theories are taught in regard to the second advent of our Lord. Some now claim that this event occurs at conversion. Others believe that Christ comes at the death of every saint. But we read that "as the lightning cometh out of the east, and shineth even unto the west; so shall also the coming of the Son of Man be." Matthew 24:27.

Such a description cannot be applied to the calm death of the Christian, nor yet to the quiet working of the Holy Spirit at conversion. When

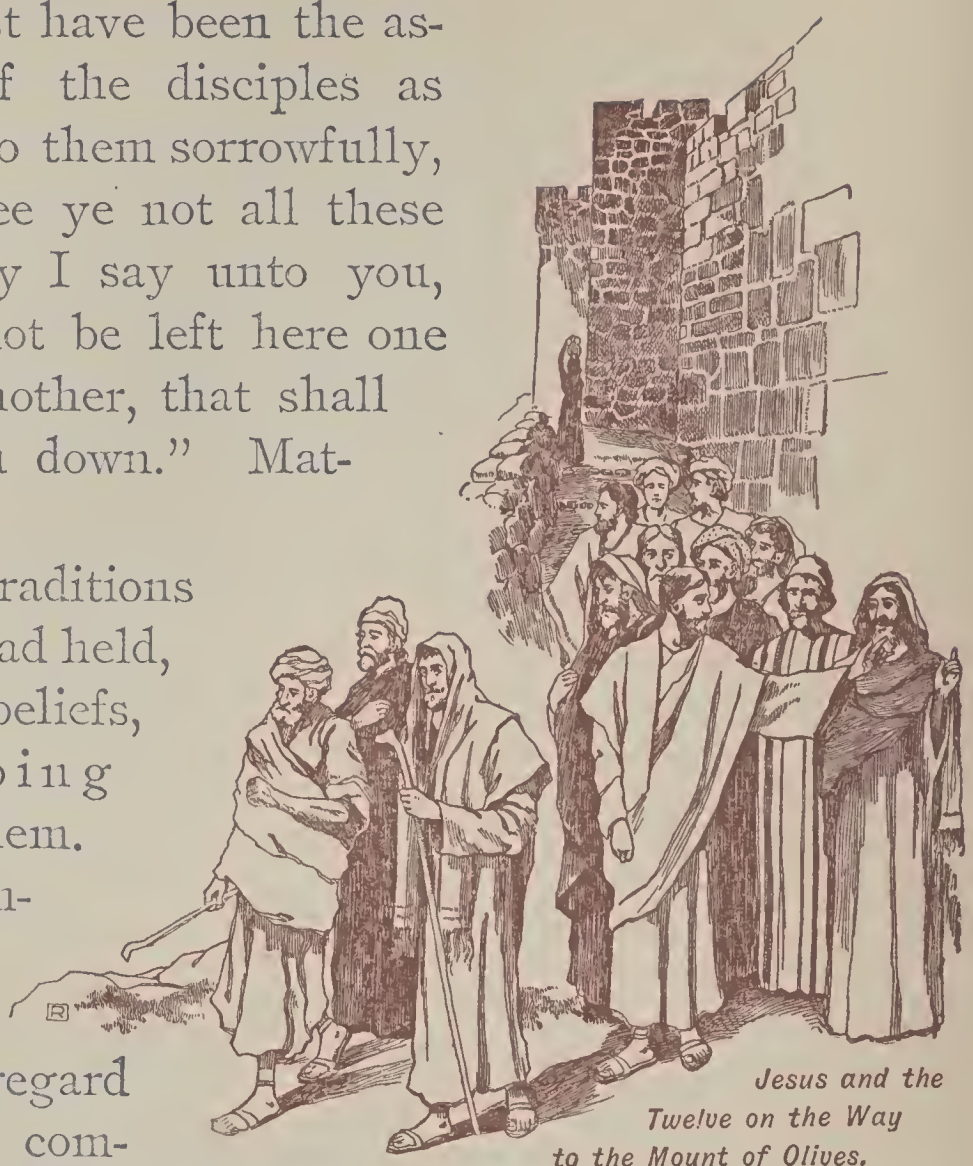
our Lord comes in the clouds of heaven no one will question whether He is really our Saviour. For the lightning that flashes across the sky in the east cannot be hidden from the dwellers in the west. So the presence of Christ will be seen to earth's remotest bounds. It must be so; for He brings with Him all the glory of the universe; for He comes "in His own glory, and in His Father's, and of the holy angels." Luke 9:26.

"TELL us, when shall these things be? and what shall be the sign of Thy coming, and of the end of the world?" Matthew 24 : 3.

In the Saviour's teachings He had instructed His disciples in regard to His second advent to the world. But they had no idea when it would take place. They expected Him to set up a temporal kingdom on earth, and probably connected this event with His second coming.

As Jesus was departing from the temple, after His triumphant entry into Jerusalem, His disciples directed His attention to its glory. It was the pride of the Jewish nation, and they supposed it would stand forever. It was a wonderful building, and its construction had required the labor of thousands of men for forty years. Josephus, in his description of it, said that some of the stones were about thirty-eight feet long, eighteen feet wide, and twelve feet high.

What must have been the astonishment of the disciples as Jesus turned to them sorrowfully, and said: "See ye not all these things? verily I say unto you, There shall not be left here one stone upon another, that shall not be thrown down." Matthew 24:2.



Jesus and the Twelve on the Way to the Mount of Olives.

All the traditions the disciples had held, and their own beliefs, seemed slipping away from them. They remembered the instructions of their Lord in regard to His second coming, the end of world, and the setting up of His kingdom; and now He had added to this the plain statement that Jerusalem and the temple would be utterly destroyed. What could it mean? Had they misunderstood Him?

Silently they walked by His side to the Mount of Olives, and when He had seated Himself, they came to Him with questions the answer to which would forever settle the matter. "When shall these things be? and what shall be the sign of Thy coming, and of the end of the world?"

Were their questions out of place? Did the Saviour rebuke them for unseemly curiosity?—No! He knew that their motives in asking were sincere, and He proceeded to carefully instruct them in regard to the events referred to in their questions.

The Saviour was always ready to give full and careful explanation and instruction to all who really desired to understand the truths taught by Him. To be sure, He often spoke in parables, many of which were not readily understood by the hearers, but to all who were interested sufficiently to ask for an explanation, He made His meaning simple and plain. Hence to the enquiring disciples the Saviour gave, as recorded in Matthew 24, the prophecy in regard to the events that were to take place on this earth.

In these words of instruction are embodied the full and complete answer to their questions. Neither was it given for the benefit of these disciples alone. It was given to the disciples that it might be handed down by them to all who would believe on the Saviour in all ages until He should finally come and take the faithful to Himself. It applies to our time, and with much greater force as we are nearing the accomplishment of all the events recorded in this wonderful lesson.

It is asserted by some, however, that the second advent is a subject with which we have nothing to do. That all knowledge of this great

event is a secret with the Almighty; that our Lord will come as a thief in the night; that He may come in one year, or His coming may be a thousand years in the future. If this is the case, then why did the Saviour take pains to make such definite statements in regard to it? Why did He give such positive way-marks to show when this great event was near, "even at the door?"

If we can know nothing in regard to this important event, which so intimately concerns us, we are forced to accept one of two conclusions: Either the Saviour undertook to make an explanation to the disciples which He should not have entered into, or, trying to explain the matter, He failed to make it so clear that it can be understood. Of course we cannot admit either one of these propositions, and hence are forced to believe that the Saviour considers that this subject is important, and intends that we shall understand it.

The Lord has given us the most minute description of the events to transpire on this earth, and has given also, accurate signs to show when His coming is near, "even at the door." And although we may not know the day and the hour, yet our information is so definite that we may "see the day approaching," and be prepared to meet our King, at His appearing, with joy and not with grief.

Our Lord knew that the truths in regard to

His second coming would be misunderstood. It is the one subject above all others which the enemy of all souls desires shall not be proclaimed to the world. The knell of his doom is perceived ringing through every promise of the coming of our Lord.

More than this, there is no subject that so turns the hearts of men to God, and converts souls to Christ, as the true proclamation of Bible truth in regard to the soon coming Saviour. Of course Satan will do all in his power to blind the eyes of men to this truth, and divert their attention from the events clustering around it.

If the jar is full, you can pour nothing into it until the jar is first emptied. If our hearts are filled with our own ideas, and what we have learned from others, how can God's truth come in unless we empty our hearts completely, and ask Him to fill us with His word?

Christ knew that errors would abound in regard to this subject and prefaces His instruction with the warning, "Take heed that no man deceive you." Matthew 24:4. And in our study of this subject, let us be sure that our ears are open to receive the teachings of God's word, and that we are not blinded by any ideas we may have received, or by any theory we may have held in regard to it.

L. of C.

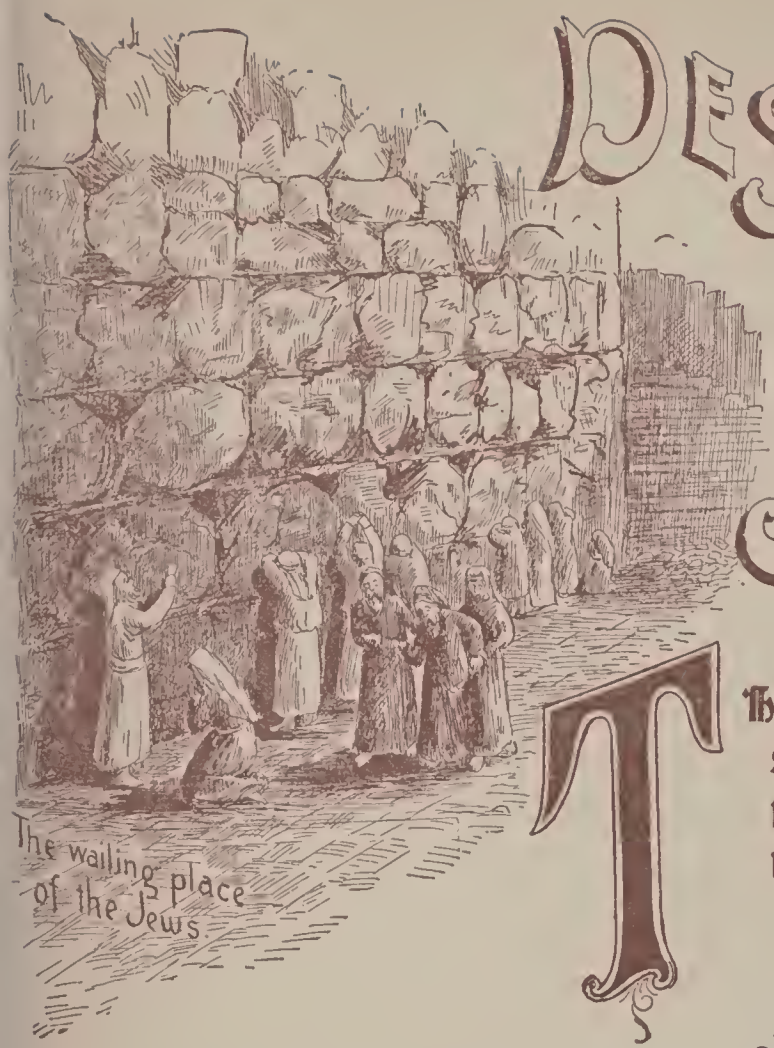
The question of the disciples was evidently twofold; *first*, When will the destruction of Jerusalem take place? and, *secondly*, What shall be the sign of the second coming of Christ, and of the end of the world? The Saviour's answer, found in the twenty-fourth chapter of Matthew, may be divided into three parts:—

The first fourteen verses apply to the period from the time of the apostles to the end of the world.

Then follows a recapitulation beginning with the destruction of Jerusalem, and giving the position of the church in history.

From verse twenty-nine, onward, are given the visible signs which are to mark the near approach, of the second advent.

NAZARETH.



Destruction of Jerusalem

"There shall not be left here one stone upon another that shall not be thrown down." Matthew 24:2.

In the twenty-fourth chapter of Matthew the apostle gives our Saviour's account of a series of events to transpire from the days of the apostles on through to the end of time. To the student of God's word these scenes are to be way-marks to show where we stand in this world's history, and we should give them careful consideration.

The first event predicted is the destruction of Jerusalem and the temple. That His followers may be prepared to meet this dire calamity, the Saviour gave them the following warning:—

"When ye therefore shall see the abomination of desolation, spoken of by Daniel the prophet [see Daniel 9:26, 27], stand in the holy place, (whoso readeth, let him understand:) then let them which be in Judea flee into the mountains: let him which is on the housetop not come down to

take anything out of his house: neither let him which is in the field return back to take his clothes." Matthew 24:15–18.

Dr. Adam Clarke says: "This 'abomination of desolation' St. Luke refers to is the Roman army; and this abomination standing 'in the holy place' is the Roman army besieging Jerusalem. This, our Lord says, is what was spoken of by Daniel the prophet in the ninth and eleventh chapters of his prophecy; and so let every one who reads these prophecies understand them."

Roman Ensign.

Luke in his account of this same prophecy says: "When ye shall see Jerusalem compassed with armies, then know that the desolation thereof is nigh. Then let them which are in Judea flee to the mountains; and let them which are in the midst of it depart out; and let not them that are in the countries enter thereinto." Luke 21:20, 21.

This latter text shows conclusively that the "abomination of desolation" was the armies of an enemy that would surround the city, besiege it, and finally destroy it.

Josephus says: "The Romans brought their ensigns into the temple, and placed them over against the eastern gate, and sacrificed to them there." ("*Wars*," *b. vi. chap. 6.*) No greater "abomination" than this could come to the Jewish temple; and this, together with the laying

"O JERUSALEM, JERUSALEM."

waste of Jerusalem, stamps the Roman army as the "abomination of desolation" foretold by the prophet Daniel, and referred to by Christ.

The Saviour says, "Then let them which be in Judea flee into the mountains." But how can the Christians escape after the city is encompassed with armies? At the first glance this would seem impossible, but the Lord made no mistake.

Dr. Adam Clarke says: "In the twelfth year of Nero, Cestius Gallus, the president of Syria, came against Jerusalem with a powerful army." Josephus says of him: "He might have assaulted and taken the city, and thereby put an end to the war; but without any just reason, and contrary to the expectation of all, he raised the siege and departed."—"*Wars*," *b. v. chap. 12.*

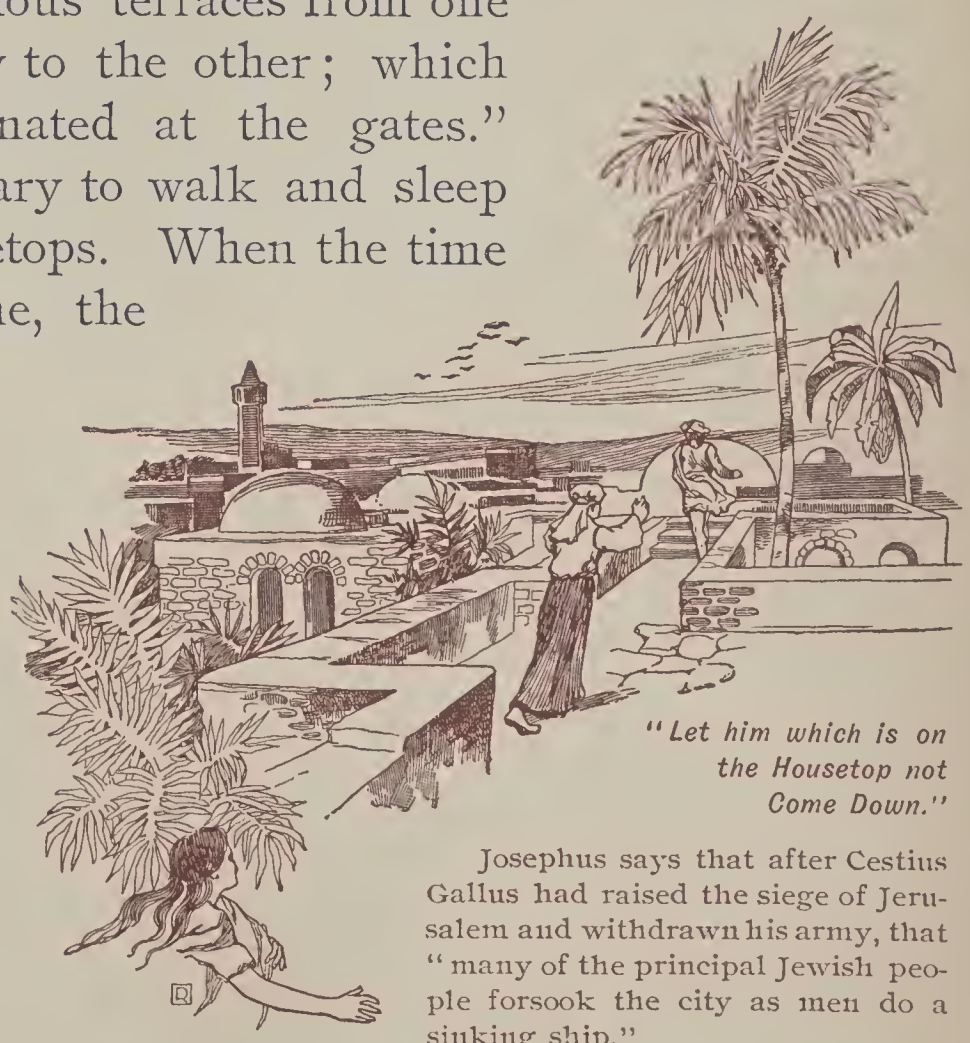
The historians Eusebius and Epiphanius tell us that immediately after the departure of the armies of Cestius Gallus, and while Vespasian was approaching with his army, all who believed in Christ left Jerusalem, and fled to Pella and other places beyond the river Jordan.

Dr. Adam Clarke says: "It is very remarkable that not a single Christian perished in the destruction of Jerusalem, though there were many there when Cestius Gallus invested the city."

The Saviour further says: "Let him which is on the housetop not come down to take anything out of his house: neither let him which is in the field return back to take his clothes." Matthew 24: 17, 18. Like Lot in leaving Sodom,

their flight must be hurried, or it would be too late, and they would be overwhelmed in the destruction coming upon the doomed city.

Dr. Adam Clarke says: "In the Eastern walled cities, their flat-roofed houses usually formed continuous terraces from one end of the city to the other; which terraces terminated at the gates." It was customary to walk and sleep on these housetops. When the time for escape came, the need of haste was so great that if any were on the housetop or in the field, they must not take time to secure anything from their houses, but must flee immediately to a place of safety. "But pray ye that your flight be not in the winter, neither on the Sabbath day." Matthew 24:20. This instruction was given forty years before the Romans overran Judea. In view of the coming desolation, the followers of Christ were to pray earnestly for two great mercies:—



"Let him which is on the Housetop not Come Down."

Josephus says that after Cestius Gallus had raised the siege of Jerusalem and withdrawn his army, that "many of the principal Jewish people forsook the city as men do a sinking ship."

1. That they be not compelled to flee in the

winter, for the cold of that season would bring great suffering to the refugees from Judea.

2. That God would so overrule events that they would not be compelled to flee on the Sabbath, or be overtaken in the destruction which was to follow.

For forty years this prayer was to go up to God. It shows the regard Christ had for the Sabbath. In this we find a fitting rebuke for the little regard that is paid to this institution,— an institution which had its birth at creation, and which was given to commemorate that event.

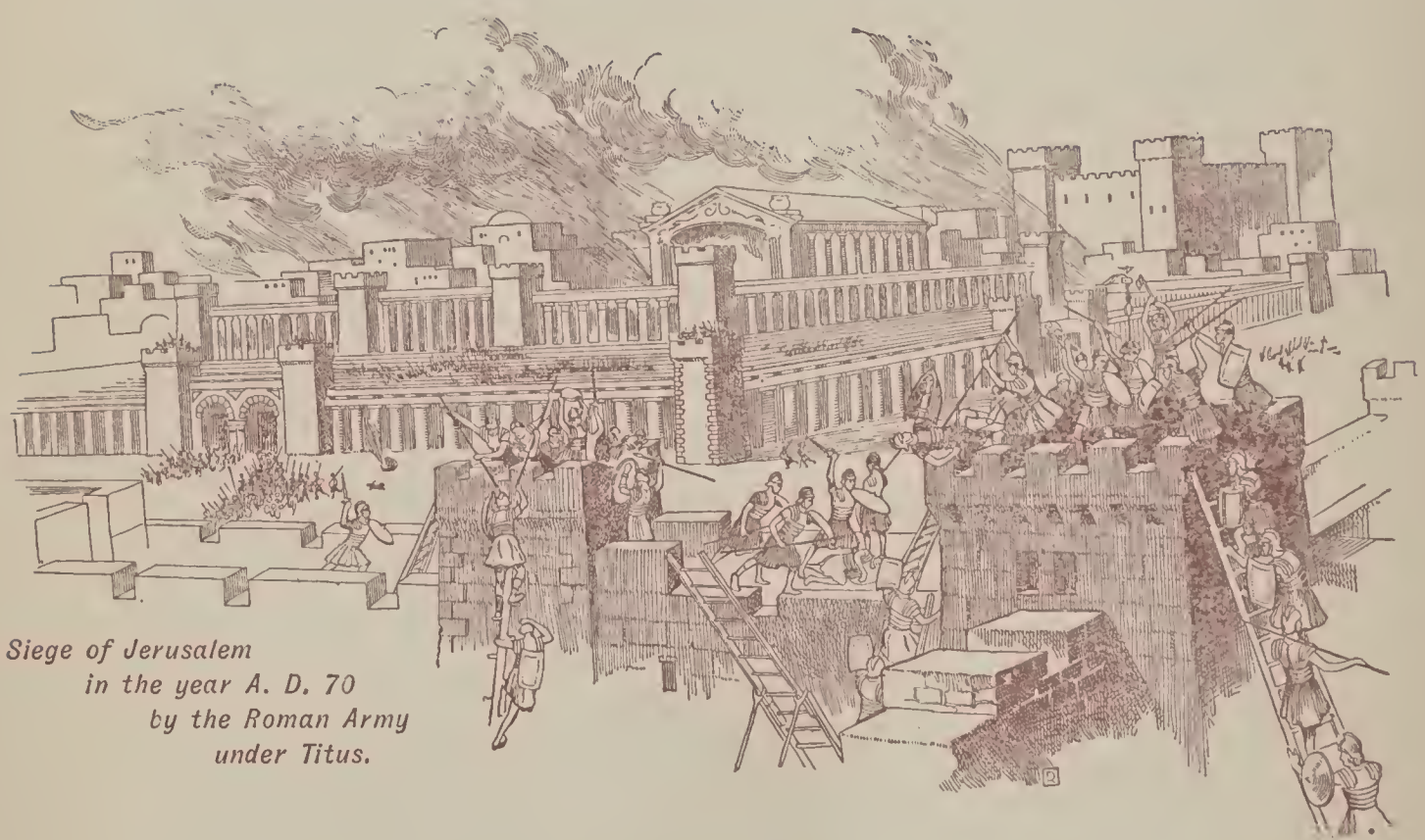
Soon after the flight of the Christians, the army of Vespasian, under Titus, entered Judea, and besieged Jerusalem, until the city was destroyed and the temple burned with fire.

Terrible distress and calamity came to the Jews as the result of this siege. Moses foretold this one thousand five hundred years before. He said:—

"The Lord shall bring a nation against thee from far, from the end of the earth, as swift as the eagle flieth; a nation whose tongue thou shalt not understand." "And he shall besiege thee in all thy gates, until thy high and fenced walls come down, wherein thou trustedst, throughout all thy land: and he shall besiege thee in all thy gates throughout all thy land, which the Lord thy God hath given thee. And thou shalt eat the fruit of thine own body, the flesh of thy sons and of thy daughters, which the Lord thy God

hath given thee, in the siege, and in the straitness, wherewith thine enemies shall distress thee." Deuteronomy 28:49, 52, 53.

The Roman ensign was an eagle, and the Romans spoke the Latin language, which the Jews did not understand, thus fulfilling the first part of the above prophecy to the letter. To the other horrors of war was added that of famine. Josephus



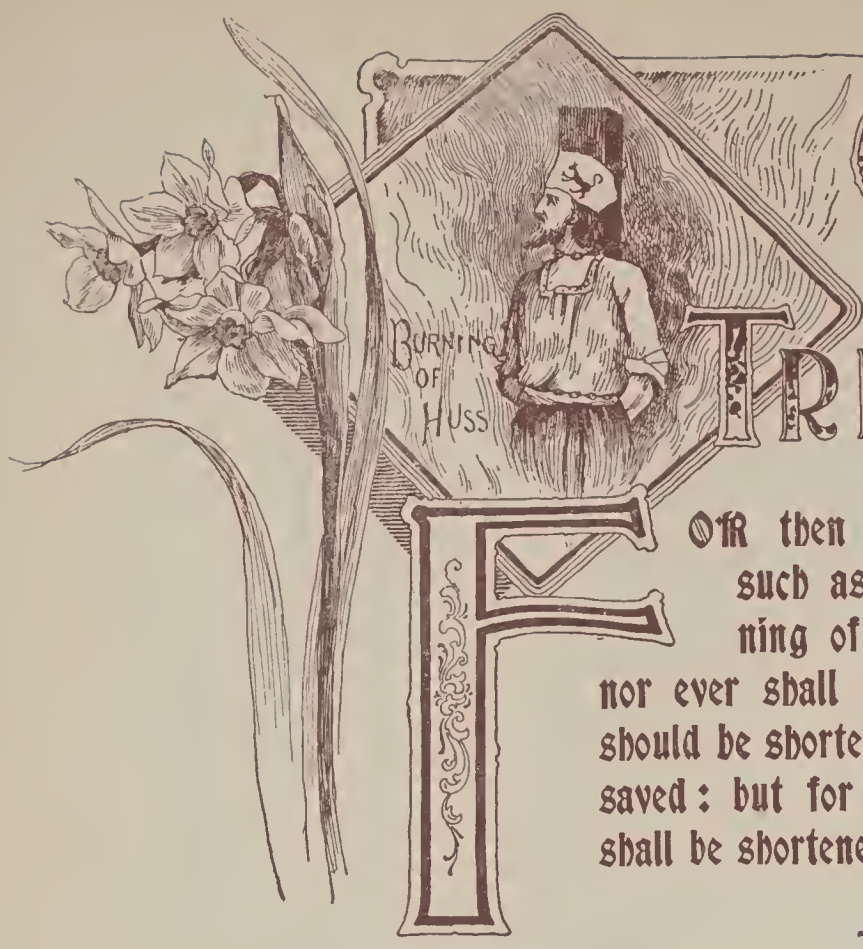
Siege of Jerusalem in the year A. D. 70 by the Roman Army under Titus.

says that mothers would snatch the food from their children in their distress, and that many houses were found full of women and children who had died of starvation. Human flesh was sometimes eaten; and the same author tells of a lady of rank who killed, roasted, and ate her own son, thus fulfilling the latter part of the prophecy of Moses.

Christ had said: "The days shall come upon thee, that thine enemies shall cast a trench about thee, and compass thee round, and keep thee in on every side." "And they shall fall by the edge of the sword, and shall be led away captive into all nations." Luke 19:43; 21:24.

The siege of Jerusalem was protracted for months. The inhabitants were butchered without regard to age or sex. Josephus states that eleven hundred thousand perished at this time, and that ninety-seven thousand were carried away captive. How accurately this fulfills the Saviour's prophecy, quoted from Luke 21:24.

We also read that "Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled." Luke 21:24. This will be when the work of the gospel is finished.



GREAT TRIBULATION

FOR then shall be great tribulation, such as was not since the beginning of the world to this time, no, nor ever shall be. And except those days should be shortened, there should no flesh be saved: but for the elect's sake those days shall be shortened." Matthew 24: 21, 22.

Following the destruction of Jerusalem, the elect were to pass through a period of terrible persecution. The elect are the true followers of Christ. For their sake the days of tribulation were to be shortened, for if they were not shortened, the elect would all be destroyed.

This cannot refer to the destruction of Jerusalem; for none of the elect were in that city at its fall. All of Christ's followers had left the city and fled "into the mountains," as the Saviour had told them to do. (Verse 16). The Jews had utterly rejected Christ, and so were no longer the elect of God.

This can not refer to the overthrow of the single city of Jerusalem, or the country of Judea; for this tribulation was to be more terrible than any that had been experienced "since the begin-

ning of the world," and nothing so severe would ever come again. More severe calamities had overtaken cities and countries before the overthrow of Jerusalem, others more terrible have occured since, and prophecy tells of greater desolations for the future.

Therefore this "great tribulation" can refer only to a period of terrible persecution to come upon the true church of God.

In Daniel 7:21 a power is mentioned that "made war with the saints, and prevailed against them." In verse 25 the prophet says that this same power shall "wear out the saints of the Most High," and that "they shall be given into his hand until a time and times and the dividing of time."

A Time,	**360**	**days.**
Times,	**720**	"
Half a Time,	**180**	"
	1260	

In Daniel 4:16, 25, a "time" is spoken of as a year. Josephus records that the "seven times" that passed over Nebuchadnezzar, when he was driven from men, were seven years — a year for a "time." A Jewish year was 360 days. So the period as recorded in Daniel 7:25, when footed up, gives us 1260 days, as shown by the accompanying sum in addition.

All commentators agree that these "days" represented prophetic time — a day for a year. Hence there were to be 1260 years in which the true church was to be given into the hands of a persecuting power.

John, the apostle-prophet, speaking of the church as a woman, and of the persecuting power as a dragon and a serpent, says: "When the dragon saw that he was cast unto the earth, he persecuted the woman which brought forth the man child. And to the woman were given two wings of a great eagle, that she might fly into the wilderness, into her place, where she is nourished for a time, and times, and half a time, from the face of the serpent." Revelation 12: 13, 14.

"And the woman fled into the wilderness, where she hath a place prepared of God, that they should feed her there a thousand two hundred and threescore days." Verse 6. In figures, this would read 1260 prophetic days, or literally, years. It will be seen that the time corresponds in all the foregoing quotations. Thus the length of this period of persecution is shown to be 1260 years by both Daniel and John.

The care that was taken of the "woman" in the wilderness represents the care that God has for His church, even though afflicted and trodden under foot by this terrible power.

There has been but one persecuting power since the time of Christ which has fulfilled all the conditions of these prophecies. In A. D. 538 Catholic Rome became a persecuting power. The bishop, or pope, of Rome was then made absolute head of all the churches, and was given power to correct heretics.

Then followed what is aptly called the "Dark Ages." The Roman Catholic Church was a corruption of the true church of Jesus Christ. Their religion was a compromise between Christianity and paganism. The Christians who would not accept this false religion were branded as heretics, and were given over to the tormentors.

Paul's description of the persecutions of the ancient church, as given in the eleventh chapter of Hebrews, applies accurately to the papal persecutions of the Christian Church, only aggravated many fold. He says: "And others had trial of cruel mockings and scourgings, yea, moreover of bonds and imprisonment: they were stoned, they were sawn asunder, were tempted, were slain with the sword: they wandered about in sheepskins and goatskins; being destitute, afflicted, tormented." Hebrews 11:36, 37.

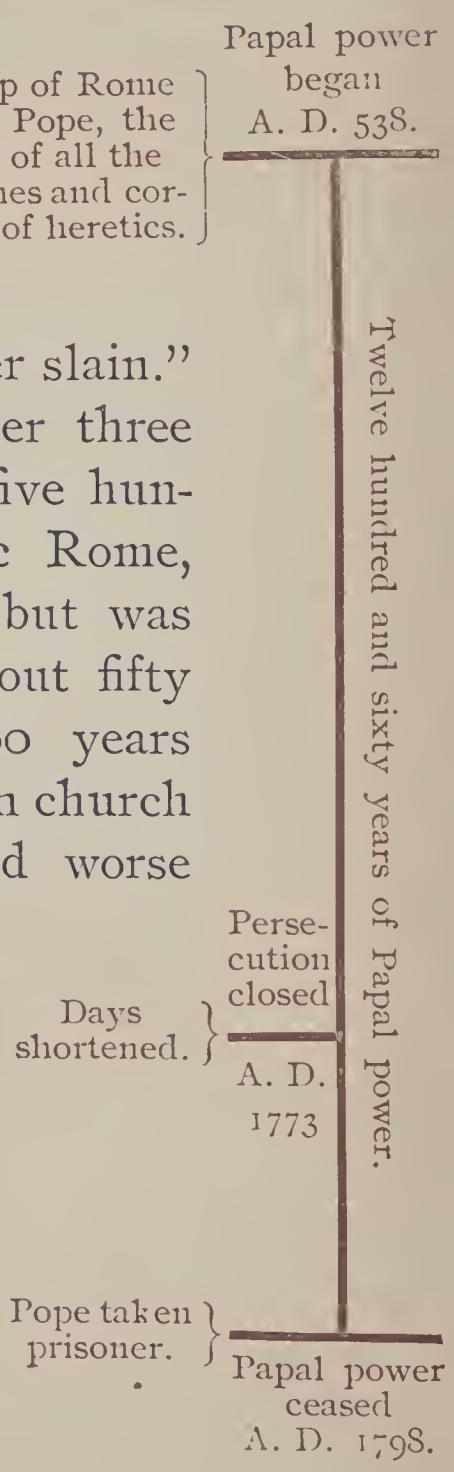
Did this power "wear out the saints of the Most High," as Daniel declared it would do? Scott's "Church History" says: "No computation can reach the numbers who have been put to death, in different ways, on account of their maintaining the profession of the gospel, and opposing the corruption of the Church of Rome. A *million* poor Waldenses perished in France; *nine hundred thousand* orthodox Christians were slain in less than thirty years after the institution of the order of the Jesuits.

"The Duke of Alva boasted of having put to death, in the Netherlands, *thirty six thousand*

by the hand of the common executioner during the space of a few years. The Inquisition destroyed by various tortures *one hundred and fifty thousand* within thirty years. These are a few specimens, and but a few, of those which history has recorded. But the total amount will never be known till the earth shall disclose her blood, and no more cover her slain."

Pagan Rome put to death over three million Christians during the first five hundred years after Christ. Catholic Rome, which professed to accept Christ, but was heathen in practice, put to death about fifty million Christians during the 1260 years that followed. When a false Christian church obtains temporal power, it is tenfold worse in the cruelty of its persecutions than the worst of heathen powers.

As before stated, papal Rome became a persecuting power A. D. 538. It was to continue 1260 years. This brings us to 1798. If the periods as given by Daniel and John are correct, some serious calamity to come upon papal Rome was to be looked for at that time.



John, in speaking of this power, says he saw it "wounded to death." Revelation 13:3. History records that a French general, Berthier, en-

tered Rome in 1798, and took the Pope prisoner, and that he died in exile at Valence, France, the following year. Thus do we see the word of God accurately fulfilled.

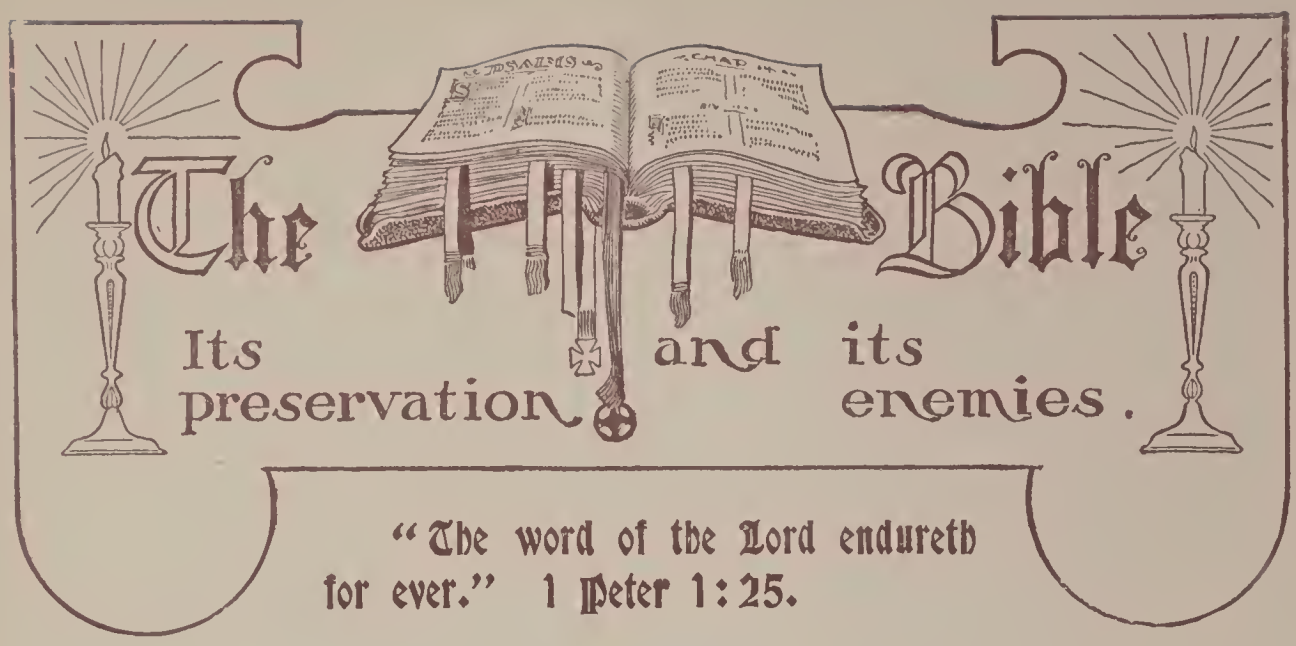
Christ says: "But for the elect's sake those days [the 1260 years of papal persecution] shall be shortened." Matthew 24:22. Roman Catholic persecution practically ceased about 1773, or twenty-five years before the power of the papacy was fully broken. This was brought about by the Reformation which gave the Bible and the gospel to the people. Through the influence of the preaching and writings of Luther and the other Reformers, kings, princes, and men of influence and power took their stand for the Bible. Ignorance, superstition, and cruelty fled before the clear light of God's word, and the Inquisition went with them.

But we cannot leave Catholicism without calling attention to another feature of the symbol given in Revelation 13:3. "And his deadly wound was healed." Napoleon wished to be crowned emperor of France, and this had to be done by a pope. So an election was held, and a new pope chosen March 14, 1800, and thus the papacy was re-established, but without its former power.

During the one hundred years that have passed since that time, Catholicism has worked and waited, intrigued and plotted, until it has become an important factor in many of the gov-

ernments of the world, and her intention is to seize the reins of government and again rule the nations. The policy of Rome never changes; she only waits until her grasp is sufficiently strong, and then she will re-enact, so far as possible, the scenes of the centuries of the past.

But the fiat has gone forth, and when this power has seemingly reached the end sought, "the judgment shall sit, and they shall take away his dominion, to consume and to destroy it unto the end. And the kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the Most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey Him." Daniel 7:26, 27.



It pleased God, in His wisdom, to give to mankind a written history of the world, the origin of the human race, the entrance of sin, and the plan of salvation through Jesus Christ, His Son. The book which contains these things is called the Bible. It is called "The Bible," from the fact that it is a book made up from other books. This is emphatically true of the Scriptures.

The Bible, while the work of several persons, who lived at different periods of time, during many centuries, is not only one book, but complete and harmonious, because the writers were all inspired by the Spirit of God. Hence we read: "The prophecy came not in old times by the will of man; but holy men of God spake as they were moved by the Holy Ghost." 2 Peter 1:21.

The Bible is called the word of God because it is the Creator's revelation of Himself to mankind. It tells us of the creation of all things, and of God's purpose in making the earth and placing man upon it. It tells, too, of the origin

of sin, of its awful consequences, and of the wonderful salvation which God has provided by the gift to the world of His own Son, Jesus Christ.

It is called the word of God, too, because in it God speaks to men. To have God's word to read, and thus to be able to learn directly from Him what are His requirements, is the greatest blessing man can possess.

It was not God's plan that there should ever be any authority to assert itself by coming between Him and the humblest, even, of His children. Designing and ambitious men, however, have, from time to time, endeavored to keep the Bible out of the hands and hearts of the people, and even to destroy it.

Since mention has been made of the enmity of the Roman Catholic Church towards the Bible, it seems only fitting that a few of the more important facts be given touching "the Book of Books," its enemies, and the means by which it has, not only been preserved to the world, but given to the common people.

In early ages as there were no printing presses, the Bible had to be written with the pen. This made it very costly, and difficult to procure. At first the Old Testament was written in the Hebrew language, and the New Testament in the Greek. But as the gospel passed beyond the narrow limits of the lands where these languages were spoken, translations were necessary, or else none but scholars could read the word of God for

BURNING BIBLES AT ST. PAUL'S CROSS, LONDON

Present Location of Foreign Bible House.

FIRST READING OF THE BIBLE IN THE CRYPT OF OLD ST. PAUL'S, LONDON, 1541.

themselves. The lack of such translations, together with the opposition of the Roman Catholic Church to the Bible being read by the common people, prevented a general knowledge of the Scriptures. It is for this reason that the Catholic Church has always, as far as it possibly could do so, kept the Bible away from the people.

The Catholic Church was founded upon the ambition of a powerful and proud priesthood, which usurped authority in the church of Christ. They knew that their work was contrary to the example and teachings of Christ and the Bible. A knowledge of the Bible by the masses would show their claims to be false, and their teachings erroneous. Hence the success of their church depended upon their keeping the Bible from being read by the people.

Then followed the so-called "Dark Ages," (A. D. 486 to A. D. 1495), in which only such portions of the Scriptures as the priesthood pleased, were read to the people. God, however, prevented the utter destruction of His written word, and copies of the Bible were preserved in many places.

At length the time came when God commanded the light of His word to shine forth again upon the earth. The minds of godly men, zealous and educated, who had access to the Bible, were led to recognize the errors and evils of the Romish system of religion, and boldly took their stand upon the principles revealed in the word of God, and the gospel of Jesus Christ. These men trans-

lated the Bible into the language of the common people, who eagerly read and studied it. As a consequence, the ire of the church was aroused, and many of these men suffered martyrdom, yielding up their lives that the truth might be placed within the reach of the people.

To John Wycliffe belongs the honor of being the first to translate the Bible into English. Wycliffe was a monk, educated at Oxford. He accepted the truths of God's word, and boldly preached them, sowing seed that afterwards, in many nations, sprung up and bore fruit. He was called the "Gospel Doctor." Forbidden to preach longer at Oxford, Wycliffe retired to his church at Lutterworth, and so gained the needed time in which to make the English translation. This occupied his time for nearly fifteen years, being completed in A. D. 1380, over half a century before the birth of Martin Luther, the great German reformer.

Wycliffe's Church at Lutterworth.

Partial translations, however, had been made before the effort of Wycliffe. Bede had trans-

lated the gospel of John. The learned men of King Alfred's court, the four evangelists. Elfric had translated portions of the Old Testament, an Anglo-Norman priest had paraphrased the Gospels and the Acts. Richard Rolle had produced a version of the Psalms, the Gospels, and the Epistles, "but these rare volumes," remarks D'Aubigne, "were hidden like theological curosities in the libraries of a few converts."

While the priesthood held that the reading of the Bible was injurious to the laity, they were not able to prevent the reading of these translations of Wycliffe.

"The reception of this work," writes the historian of the Reformation, J. Merle D'Aubigne, "surpassed Wycliffe's expectations. The Holy Scriptures exercised a reviving influence over men's hearts; minds were enlightened, and souls were converted. The voices of the 'poor priests' had done but little in comparison with this voice. Something new had entered into the world."

But while many received Wycliffe's work favorably, the lower clergy opposed the Reformation "with complaints and maledictions." "Master John Wycliffe, by translating the gospel into English," said the monks, "has rendered it more acceptable and more intelligible to laymen, and even women, than it had formely been to intelligent clerks. . . . The gospel pearl is everywhere cast out and trodden under foot of swine." "It

is heresy," cried the monks, "to speak of the Holy Scriptures in English."

Although great good was accomplished through Wycliffe's work, the world was not yet ready for a general revolt against the errors of the Roman Catholic Church. It devolved upon Martin Luther, more than a century later, to stir not only Germany, but the world, by the proclamation of the gospel, and through the translation of the Bible into the widely-spoken German language.

It was not until A. D. 1440, however, sixty years after the completion of Wycliffe's translation, that the art of printing was discovered in Mentz by John Gutenberg. For want of the printing press, Wycliffe could give his English translation of the Bible only to the more wealthy of the people. But about a century and a half later, in 1525, aided by the art of printing, William Tyndale gave to England the New Testament in their own language, and at a price within the reach of nearly all, so that even the very poor could, if they chose to do so, own a copy.

The papal Priests, however, did not permit the dissemination of the Bible without bitter opposition. Tyndale's English New Testament was printed in Germany, and was sent into England in boxes of merchandise, sacks of grain, and in various other ways.

The first edition of Tyndale's Testament came from the press about the close of 1525. On Feb-

ruary 11, 1526, occurred the noted Bible burning scene at St. Paul's Cross, London, shown in the engraving on page 119.

Bishop Fisher preached a sermon at the time, in the presence of Cardinal Wolsey, at whose instance the books were burned. Following the sermon baskets were brought out filled with the Testaments bought of the merchants, and taken from the homes of the people, and "the heretics," who had dared to purchase them, were compelled to march three times around a fire kindled for this purpose, and to cast their books into the flames as they walked around it.

Bible Society's House.

The effect of this Bible burning crusade was not what the priests anticipated. The historian Burnet says: "This burning had a hateful appearance in it; and the people thence concluded that their church and those books taught different things, and so their desire was increased to read the New Testament."

It is not without significance that upon the very spot where these books were burned now stands the Depository of the Religious Tract

Society, from which place the Bible is now sent to almost every country in the world, and in almost every living language.

The enemies of the Bible did not stop, however, with the destruction of copies of the Scriptures. Ten years after the scene at St. Paul's Cross, Tyndale was strangled and his body burned. Yet the fear of death did not deter men, and even women, from reading the Bible. Only four years after Tyndale's martyrdom, the scene took place represented in the illustration. Fire and sword, however, cannot suppress the truth of God's word. Persecution only gave fresh impetus to the gospel. The word of God could no longer be kept from the people, for on every hand men and women arose in whose hearts the gospel was a fire shut up in their bones, and who, regardless of consequences, boldly proclaimed the truth.

This battle was waged, not only in England and Germany, but also in France, Italy, and Switzerland. From 1476 to 1686 the Waldenses of the Piedmont Valleys were again and again besieged in their rocky fastnesses by papal troops, because they clung to the Bible and rejected the glaring errors of the Roman Church.

The Waldensian colonies in Calabria, and Appualia Provinces, and in the plains of Piedmont and the French Alps, suffered thirty-three different periods of persecution, and were finally exterminated; out of 25,000 people all but 3000 being either killed or dying in Italian dungeons.

LA TOUR — VAL PELICE.
(The Waldensian Capital.)

CHURCH AND SCHOOL OF FELIX NEFF-DORMEILLEUSE.

The few who survived the terrible ordeal crossed the Alps, in winter, to Switzerland, leaving the mountain paths strewn with the corpses of those who fell by the way. The few who escaped the sword, the prison, and the Alpine snows, now found a haven on the shores of Lake Geneva.

The light of the gospel no longer shone from the watch-towers of the Alps. Its guardians were exiles; yet in a land not theirs, they were true to their heavenly trust.

Three years after, under the command of their soldier-pastor Henri Arnaud, with eight hundred fighting men, they achieved the "glorious return," in comparison with which the retreat of Xenophon's Ten Thousand was but a pleasure excursion. Reduced to four hundred men they entrenched themselves for the winter on the heights of La Balsiglia. Here, besieged by a force of twenty-two thousand men, they were miraculously fed from the grain which the early snows had covered in the fields. At length, driven from their stronghold, providential mists covered their retreat. In their last extremity the Lord of Hosts intervened and brought them deliverance and peace.

The preservation of the Waldenses was accomplished, and the enemies of the Bible, and of those in whose hearts its precepts were written, were foiled.

"Whoso is wise, and will observe these things, even they shall understand the lovingkindness of the Lord." Psalm 107:43.

Darkening of the Sun.

"IMMEDIATELY after the tribulation of those days shall the sun be darkened, and the moon shall not give her light." Matthew 24:29.

In fulfillment of this prophecy, history records a wonderful and mysterious dark day, May 19, 1780. It extended throughout all New England, and on the Atlantic Coast, from the South to unknown regions of the North. It brought great alarm and distress to many people, who thought that the day of judgment had come. It also brought "dismay to the brute creation, the fowls fleeing bewildered to their roosts, and the birds to their nests, and the cattle to their stalls."

"Indeed, thousands of the good people of that day became fully convinced that the end of all things terrestrial had come; many gave up, for the time, their secular pursuits, and betook them-

selves to religious devotions; while many others regarded the darkness as not only a token of God's indignation against the various iniquities and abominations of the age, but also as an omen of some future destruction that might overwhelm the land unless speedy repentance and reformation took place."—"*Great Events of the Greatest Century*," *p. 40.*

This darkness began between the hours of ten and eleven in the forenoon of Friday, of the date already named, and continued until the middle of the following night. In some places the darkness was so dense that people, without the light of a candle, were unable to read common print, or tell the time of day by their watches. Lamps were lighted in many dwellings.

In a sermon preached by Rev. Elam Potter, May 28, 1780, and preserved among his writings, appears the following statement:—

"But especially I mention the *wonderful darkness* on the 19th of May inst. [1780]. Then, as in our text, the sun was darkened; such a darkness as was probably never known before since the crucifixion of our Lord. People left their work in the house and in the field. Travelers stopped; schools broke up at eleven o'clock; people lighted candles at noonday; and the fire shone as at night."

The legislature of Connecticut was in session that day, and as the darkness deepened the members became terrified, thinking the last day had

come. A motion to adjourn was made, at which Mr. Davenport arose, and said: "Mr. Speaker, it is either the day of judgment, or it is not. If it is not, there is no need of adjourning. If it is, I desire to be found doing my duty. I move that candles be brought, and that we proceed to business." From the *Journal of the Connecticut House of Representatives*, Friday, May 19, 1780, we learn that that body did adjourn from eleven o'clock until two in the afternoon.*

"And the moon shall not give her light." The first half of the night following this dark day was remarkable for the density of its darkness. Following are quotations with reference to it:—

"At eight in the evening, the darkness was so impenetrably thick as to render traveling positively impracticable; and although the moon rose nearly full about nine o'clock, yet it did not give light enough to enable a person to distinguish between the heavens and the earth."—"*Great Events of the Greatest Century*," *p. 44.*

"A great part of the following night also [May 19, 1780] was singularly dark. The moon, though in the full, gave no light, as in our text."—*Sermon by Rev. Elam Potter, May 28, 1780.*

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* For further information on this subject, the reader is referred to Webster's Dictionary, edition of 1869, under the head of Explanatory and Pronouncing Vocabulary of Noted Names, art. Dark Day; Josiah Litch, in "Prophetic Expositions;" tract by the American Tract Society, No. 379, "Life of Edward Lee;" Robert Sear's "Guide to Knowledge," edition of 1844.

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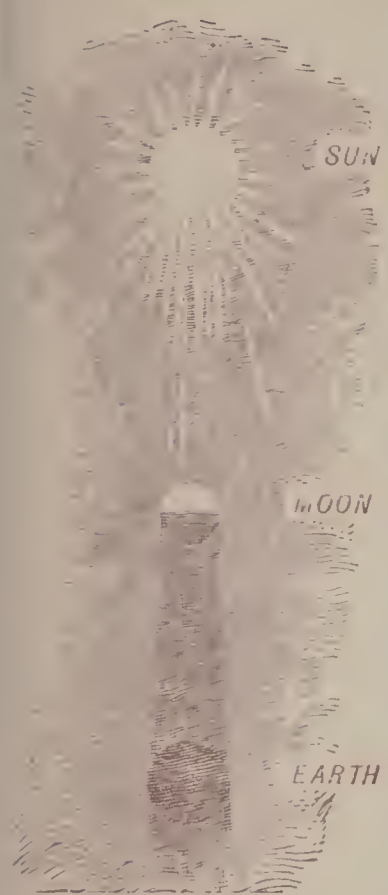
Morning. "THE DARK DAY." Noon.

"The darkness of the following evening or night was probably as gross as has ever been observed since the Almighty fiat gave birth to light. . . . A sheet of white paper held within a few inches of the eyes was equally invisible with the blackest velvet."—*Mr. Tenney, in Stone's "History of Beverly" (Mass.), quoted by Mr. Gage to the Historical Society.*



Position of Planets necessary for an Eclipse.

"And the moon became as blood." Revelation 6 : 12. This verse, together with the 13th, records the same prophecy as given by the Saviour in Matthew 24 : 29, with the foregoing statement added in regard to the appearance of the moon.

Position of Planets on Dark Day. Eclipse Impossible.

Mr. Stone, in his "History of Beverly," speaking of the latter part of the night following the dark day, says: "About midnight the clouds were dispersed, and the moon and stars appeared with unimpaired brilliancy."

Of the appearance of the moon, when it became visible, Milo Bostwick writes: "My father and mother, who were pious, thought the day of judgment was near. They sat up all night, during the latter part of which they said the dark-

ness disappeared, and then the sky seemed as usual; but the moon, which was at the full, *had the appearance of blood*," thus fulfilling accurately the prophecy as quoted from the Revelation.

This dark day has never been explained. Various theories have been offered, but none of them can bear the test of science. Some might think it was a total eclipse of the sun. But supposing this theory possible, such an eclipse could last for a short period only, while this darkness continued through half a day and half a night. The two following statements should settle this point forever:—

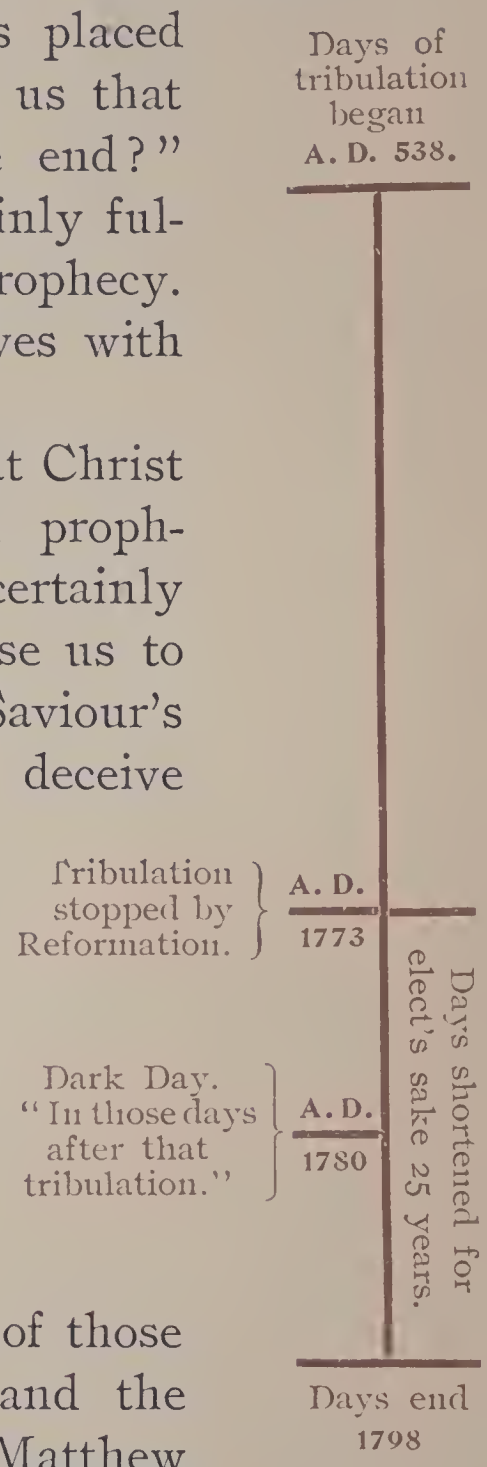
"An eclipse of the sun can occur only at new moon. The reason is obvious. To produce it the sun, the moon, and the earth must be in a straight line, the moon being in the center."—*American Encyclopedic Dictionary*, *art. Eclipse*.

"That the darkness was not caused by an eclipse is manifest; . . . for the moon was more than one hundred and fifty degrees from the sun all that day," and was "more than forty hours' motion past her opposition."—"*Great Events of the Greatest Century*," *p. 46*.

The great astronomer Herschel, speaking of the unaccountable nature of this day, says: "The dark day in North America was one of those wonderful phenomena of nature which will always be read with interest, but which philosophy is at a loss to explain."

Noah Webster said of it: "The true cause of this remarkable phenomenon is not known."

The questions which remain to be settled with each of us are, Does this dark day of May 19, 1780, fulfil the requirements of the Lord's prophecy? Is it one of the way-marks placed upon the face of nature to warn us that we are living in the "time of the end?" So far as we have gone, it certainly fulfills every requirement of the prophecy. Then how shall we place ourselves with relation to it?



If it was of such importance that Christ incorporated it into the wonderful prophecy which we are studying, it is certainly of enough importance to us to cause us to ponder well. Remember our Saviour's words, "Take heed that no man deceive you." Do not allow any theory or any individual to belittle an event which was important enough for the Lord to foretell it so explicitly.

There is yet one important item to be considered, and that is the time in which this event occurred. Matthew, in speaking of it, said: "Immediately after the tribulation of those days shall the sun be darkened, and the moon shall not give her light." Matthew 24:29. Mark, speaking of the same event, said: "But *in* those days, *after* that tribulation, the sun shall be darkened, and the moon shall not give her light." Mark 13:24.

In the chapter on "Great Tribulation" we found that this "tribulation" referred to the 1260 years of papal persecution, the days of which would end in 1798. But Christ said, "Except those days should be shortened, there should no flesh be saved: but for the elect's sake those days shall be shortened." Matthew 24:22. So we find that the persecution practically ended in 1773, thus shortening by twenty-five years the "days" as foretold in the prophecy. It is historically stated that there were no martyrdoms after that time.

So Mark, in telling when this dark day should occur, makes the application still more pointed and specific. He says, "*In* those days, *after* that tribulation." This fixes with certainty the actual date when this phenomenon should appear as being somewhere between 1773 and 1798. History puts the occurence in 1780, thus completing a most remarkable chain of evidence which can not be broken.

"AND the stars shall fall from heaven." Matthew 24:29.

The next sign foretold by our Saviour was that of the falling stars. This was literally fulfilled in the great meteoric shower which occurred November 13, 1833. This wonderful exhibition of celestial fireworks began between two and four o'clock in the morning, and continued until daylight. It extended over North America, and as far south as Mexico and the island of Jamaica.

The effect produced upon those who witnessed this event is thus described:—

"No celestial phenomenon has ever occured in this country, since its first settlement, which was viewed with such intense admiration by one class in the community, or with so much dread and alarm by another.

"During the three hours of its continuance, the day of judgement was believed to be only waiting for sunrise, and long after the shower had ceased, the morbid and superstitious were still impressed with the idea that the final day was at least only a week ahead.

"Meetings for prayer were held in many places, and many other scenes of religious devotion, or terror, or abandonment of worldly affairs, transpired under the influence of fear occasioned by so sudden and awful a display."—"*Great Events of the Greatest Century*," *p. 229.*

A Southern planter speaks as follows of the effect of this scene on the black population:—

"I was suddenly awakened by the most distressing cries that ever fell on my ears. Shrieks of horror, and cries for mercy, could be heard from most of the negroes of three plantations, amounting in all to some six or eight hundred. While earnestly and breathlessly listening for the cause, I heard a faint voice near the door, calling my name.

"I arose, and taking my sword, stood at the door. At this moment I heard the same voice still beseeching me to rise, and saying, '*O my God, the world is on fire!*' I then opened the door, and it is difficult to say which excited me most, the awfulness of the scene or the distressed cries of the negroes.

"Upwards of one hundred lay prostrate upon the ground, some speechless, and others uttering

The Falling of the Stars, Nov. 13, 1833.

THE great fall of meteoric stars upon Nov. 13, 1833, was so remarkable as to attract the attention of many thousands of people of all classes, from the scientist to the humblest tiller of the soil. Some persons of world-wide fame have described the scene and the impression it made upon them. Among them was the famous colored orator, Frederick A. Douglas. In his book, "My Bondage and Freedom," he describes the falling of the stars in the following manner: "I witnessed this gorgeous spectacle, and was awe struck. The air seemed filled with bright descending messengers from the sky. It was about daybreak when I saw this sublime scene. It was not without the suggestion at that moment, that it might be the *harbinger of the coming of the Son of man;* and in my state of mind I was prepared to hail Him as my friend and deliverer. I had read that the stars shall fall from heaven, and they were now falling. I was suffering much in my mind, and I was beginning to look away to heaven for the rest denied me on earth."

There are many living witnesses of that event, some of whom have given in their own words, a statement of how it was, as they recall it.

Lucy Reese, lived at Point Lookout, Ga., Nov. 13, 1833. She says: "I was fourteen years old at the time the stars fell. It seemed to me like a shower of rain. The people were greatly frightened, and there was much reading of the Bible because they thought the judgment had come."

Rose Grace was living at that time at Marion, Ala. She says: "I was seventeen years old when the stars fell. I watched them a long time. They appeared to go out when they were about ten feet from the ground. Everybody thought that the judgment-day had come. I told them if that was so it was too late to pray."

Henry Lewis, a slave, of Harrisburg, Ky., was nineteen years old at the time. He says: "It seemed as if the starry heavens were coming down. I was about twelve miles from home with a horse I had stolen from my master, but when I returned they were all so excited and engaged in prayer that I slipped the horse into the stable and escaped detection."

Caroline Walker of Vicksburg, Miss., states: "The world looked like it was all in a light blaze, and continued so until the day began to dawn. From every direction on the plantation I could hear screams, and cries that the judgment-day had come. It was an awful night."

Richmond Smith of Vicksburg, Miss., says: "I was living at that time in Putnam Co., Ga. Was nineteen years old. Was awakened by the voice of one crying, 'The time is come,' Everybody felt that it was the judgment and that the end of the world had come."

Sanford Williams was living at the time in Louisville, Ky. He is now ninety-six years old. He says: "I was playing a violin for a dance at the time. One of the ladies went to the door, and screamed, 'The judgment, the judgment-day is come.' and fainted. Another ran to the door, and said about the same words and fell lifeless. Then I went to the door, playing on my violin as I went. When I saw the stars all falling, I threw down my violin and cried, 'O! Lord, O Lord, have mercy on me and save me this night and I will serve you until I die.' In every direction I could hear men, women, and children screaming 'The judgment-day is come.'"

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At Niagara Falls. THE FALLING STARS. On the Mississippi.

the bitterest moans, but with their hands raised, imploring God to save the world and them. The scene was truly awful, for never did rain fall much thicker than the meteors fell toward the earth; east, west, north, and south, it was the same. In a word *the whole heavens seemed in motion*."

Arago estimates that "not less than *two hundred and forty thousand* meteors were at the same time visible above the horizon of Boston." Another writer, who was at Niagara at the time, says: "No spectacle so terribly grand and sublime was ever before beheld by man as that of the firmament descending in fiery torrents over the dark and roaring cataract."

The way these stars fell is thus foretold by the prophet John: "The stars of heaven fell unto the earth, even as a fig tree casteth her untimely [unripe] figs, when she is shaken of a mighty wind." Revelation 6:13.

Professor Olmstead, of Yale College, says: "The meteors did not fly at random over all parts of the sky, but appeared to emanate from a point in the constellation Leo, near a star called Gamma Leonis, in the bend of the sickle."

Henry Dana Ward speaks of the literal fulfillment of the foregoing text as follows:—

"Here is the exactness of the prophet. The falling stars did not come as if from several trees shaken, but from *one*. Those which appeared in the east fell toward the east; those which ap-

peared in the north fell toward the north; those which appeared in the west fell toward the west; and those which appeard in the south (for I went out of my residence into the park) fell toward the south.

"And they fell not as *ripe* fruit falls; far from it; but they flew, they were *cast*, like the unripe fig, which at first refuses to leave the branch, and when, under a violent pressure, it does break its hold, flies swiftly, straight off, descending; and in the multitude falling, some cross the track of others, as they are thrown with more or less force, but each one falls on its own side of the tree."

In Burnett's "Geography of the Heavens" is found the following description:—

"The first appearance was that of fireworks of the most imposing grandeur, covering the entire vault of heaven with myriads of fire-balls resembling sky-rockets. Their coruscations were bright, gleaming, and incessant, and they fell thick as the flakes in the early snow of December. To the splendor of this celestial exhibition the most brilliant sky-rockets and fireworks of art bear less relation than the twinkling of the most tiny star to the broad glare of the sun."

To the student of prophecy there can be no question that this event forms another link in the chain of prophecy already fulfilled. It is another milestone to tell us where we are in the rapidly passing events of this world's history.

Famine Scenes in India.

THE recent terrible famine in India has aroused the attention of the whole civilized world; to not only the necessity of relieving present distress, but the whole subject of famines — their causes, the probabilities of future famines, and the way to meet them — is receiving careful attention from the Christian humanitarians of the age.

There are not wanting those who think that famines are beneficial to the race; that by them the weak and inefficient are removed and the race made better. They argue in respect to India that with the present population all cannot live; that to save them from starvation is to perpetuate misery to countless millions.

But the Christian and benevolent feelings of this age will not allow such theories to be tolerated. To save the lives of those threatened with death by the famine in India, has occupied the attention and absorbed the energies of both the governments in India, and the large number of missionaries in that country.

One who has had the best opportunities and knowledge of the late Indian famine says: "The only persons of white blood in India who know what is actually going on there, are the missionaries; for they go about quietly everywhere, see everything, and cannot be deceived or put off the scent by the native subordinates.

A correspondent of an American magazine gives graphic pen pictures of scenes in India. He says that a river bed, where in ordinary seasons a stream of water as large as the Susquehanna flowed, does not contain water enough in all its course to fill a pint measure. The stones are so hot that they will burn the hand. A journey of a hundred miles will not reveal food enough for a meal. All along the dusty roads are hundreds of skeletons where people died on their way to the relief stations.

At each station on the road crowds of naked, half-starved, and dying people, hopeless and almost lifeless, are gathered. At the missionary stations are large numbers of children, who, abandoned by their parents, are gathered in and cared for. The majority of them are too far gone to recover when they reach this asylum.

Here is a group of small farmers and artisans. They have lost all, and, leaving their homes, they come to the relief station. They are too weak to labor. Many of them are blind. Walking skeletons, they are but the frame-work of human beings. They imagine the missionary has unlimited power to help them, and their appeals are most pitiful.

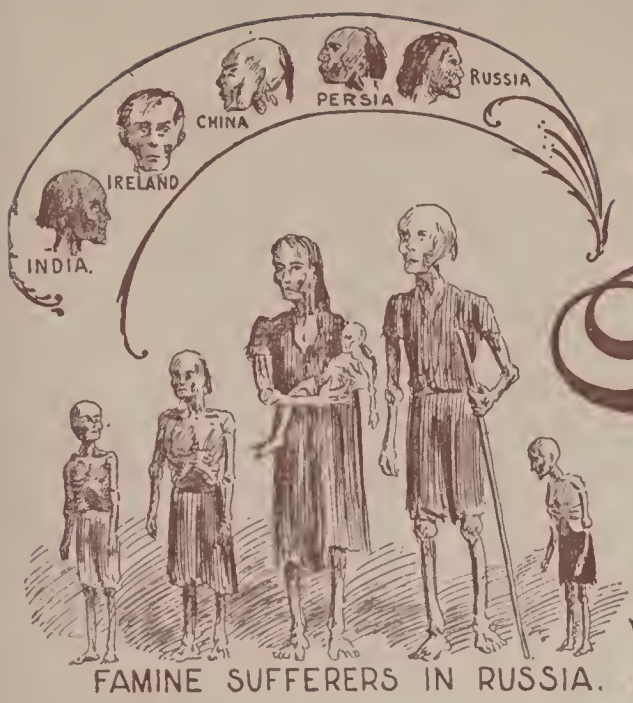
A woman tries to tell her woes, but her emotions and the exertion overcome her, and she falls a mass of rags and bones. Such are the scenes which the missionaries everywhere meet, such is the misery which they vainly endeavor to alleviate.

By their unselfish labors, aided by benevolent people in America and England, thousands have been kept from starvation; but all their efforts have not prevented vast numbers from suffering and death, the terror of which those who have not seen, can scarcely realize.

By per of the Christian Herald, New York.

FAMINE IN INDIA.

Sufferers in the Bombay House of the Society for the Propagation of the Gospel.



FAMINE SUFFERERS IN RUSSIA.

Famines

"AND there shall be famines."
Matthew 24 : 7.

Anything which cuts off the supply of food from any part of the world produces famine in that locality. There are many causes that may result in famine, prominent among which are drought, excessive rains, floods, frosts, the desolation of war, etc.

History records more than three hundred and fifty famines since the memorable seven years' famine in Egypt in Joseph's time. Among the most prominent of recent times may be mentioned the following:—

In 1775, in Cape Verd, 15,000 persons perished.

In 1814, 1816, 1822, 1831, and 1846, occurred the notable famines in Ireland, occasioned by the failure of the potato crop. In 1847, the English Parliament voted $50,000,000 to purchase food for the starving people of Ireland during the famine of that year.

In 1837–38, 800,000 persons perished in Northwestern India.

In 1865–66, in Bengal and Orissa about 1,000,000, persons perished.

In 1868–69, in Rajputana, about 1,5000,000 persons perished.

Appearance of Famine Children in India.

During the period covered by these events, severe famines were several times experienced in England, Scotland, Italy, France, Persia, as well as terrible and frequent visitations in the densely populated provinces of China.

Coming to our own time, a terrible famine has recently raged in India. The one in 1897 was dreadful enough, as evidenced by the report of the viceroy of India, who stated that there were upon his official relief lists 3,421,000 people. Lord George Hamilton, Secretary of State for India, reported that the famine covered an area of 160,000 square miles, and included 36,000,000 people; and that in addition to this there was a region of 121,000 square miles where great scarcity of food prevailed for a population of 44,000,000.

After being Fed at Relief Station

Relative to the famine in the year 1900, British Commissioner Donald McKenzie Smeaton said on his return from a tour of inspection, "The misery in parts of Bombay and Rajputana and Central India districts is beyond description, and it is *unparalleled*." One earnest missionary wrote: "Oh, it is pitiful to see men, wo-

men, and children dying from starvation. Thirty-eight poor creatures who could bear their agony no longer, lay down on the railroad tracks for the train to end their misery. Will you please print my letter? for perhaps some one will read it who will give us a little money. . . . We are almost worn out with our work and the awful sights we must see. We dread breaking down. If we were to be sick, who would care for these poor creatures? We cannot turn them away, they have such pinched, pitiful, pleading faces."

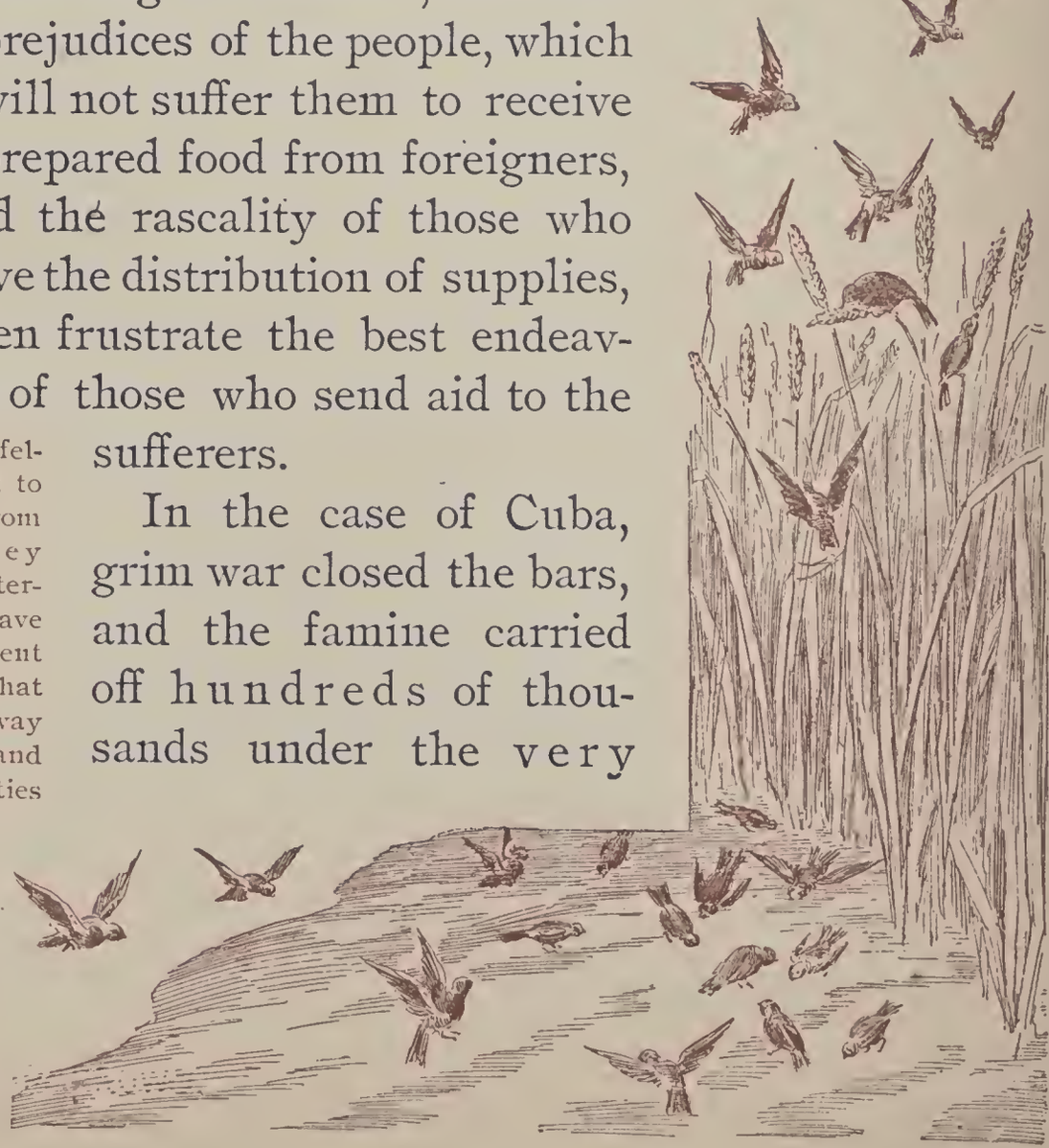
Turning our attention nearer home, we find that in Cuba famine also did a swift and deadly work. In this instance however it was caused by the terrible war for independence which pitilessly swept over the island. The people who took no part in the war were gathered up by the Spanish soldiers, and huddled into certain towns. Although forbidding them to leave the towns, the Spanish government made no provision for them, and issued no rations to them.

At the command of General Weyler, 400,000 persons were thus driven in from the rural districts. When he was superseded by General Blanco, who seemed to be of a more humane disposition, 300,000 — three fourths of the entire number — had died of famine and diseases caused by lack of food.

War is almost sure to cause famine, and a glance at the armaments of the world, and a knowledge of what may at any time happen, makes it cer-

tain that famine which waits on war, may show its terrible face at any time in the most powerful and densely populated countries of the world. It has been stated that with the modern facilities for transporting food products, local famines are impossible. But in the case of India this statement is seen to be incorrect. For although shiploads of grain have been sent by England and America, the famine for bread has not been stayed. The difficulty of reaching the interior, the caste prejudices of the people, which will not suffer them to receive prepared food from foreigners, and the rascality of those who have the distribution of supplies, often frustrate the best endeavors of those who send aid to the sufferers.

In the case of Cuba, grim war closed the bars, and the famine carried off hundreds of thousands under the very



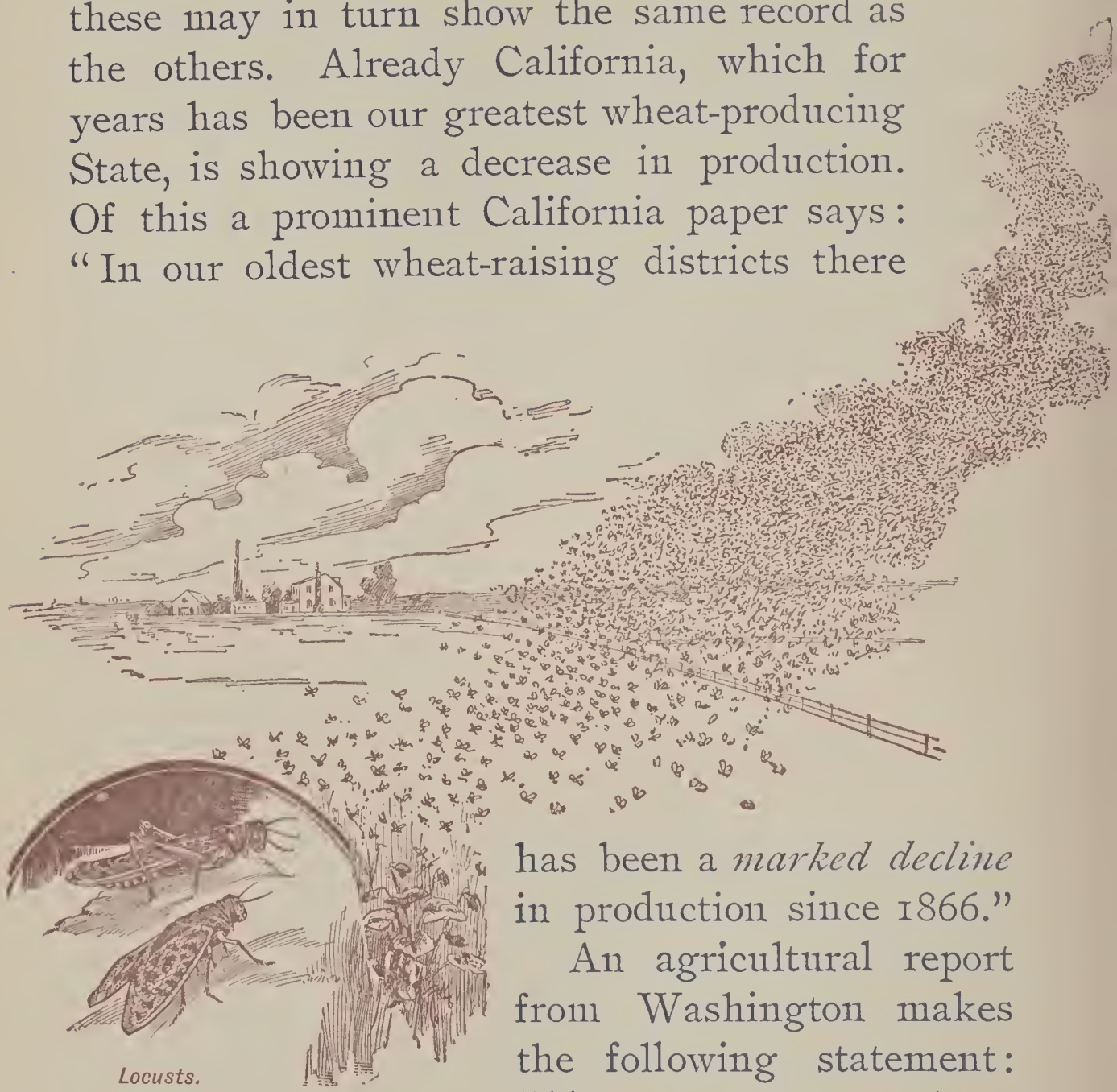
These saucy little fellows were brought to the United States from England that they might destroy caterpillars. But they have become so impudent and aggressive that they have driven away our native birds, and are a pest in the cities and a menace to growing crops. Their increase is enormous, and the "Strand" magazine estimates "that in ten years, provided all lived, the progeny of a single pair would be over 275 billion sparrows!"

shadow of a so-called Christian government where plenty abounds. The barbarism of war said, *Starve*, and starve they did, notwithstanding our nineteenth-century civilization and our boasted Christianity. The ethics of nations prevented interference. These instances show clearly that our modern facilities *do not* prevent famine.

While famine is not a direct evidence of the last days, yet its increasing frequency, together with the failure of food crops, shows that our world is growing old, and, like a feeble old man, is wasting away to its final death. In many localities that once produced abundantly, continual cropping has taken the fertility from the soil, until it has become wholly unproductive, and hence it is abandoned to weeds and briers.

But still more alarming as it applies more directly to our immediate needs, some of our most important food crops are failing, often without apparent cause. The falling off of the wheat crop in the leading wheat-producing States is startling, and grave fears are aroused in regard to the future of this staple bread product. For years the papers of our land have been calling attention to the decrease of the grain crops of the United States. The New York *Tribune* states that in the three great wheat-producing States of Ohio, Illinois and Michigan, "the average wheat crop has run down to less than twelve bushels to the acre and it cannot be long till the wheat culture there must be abandoned as unprofitable."

The abundant wheat crops of the great Western States are filling the gap caused by the falling off in the older wheat-producing States; but these may in turn show the same record as the others. Already California, which for years has been our greatest wheat-producing State, is showing a decrease in production. Of this a prominent California paper says: "In our oldest wheat-raising districts there



Locusts.

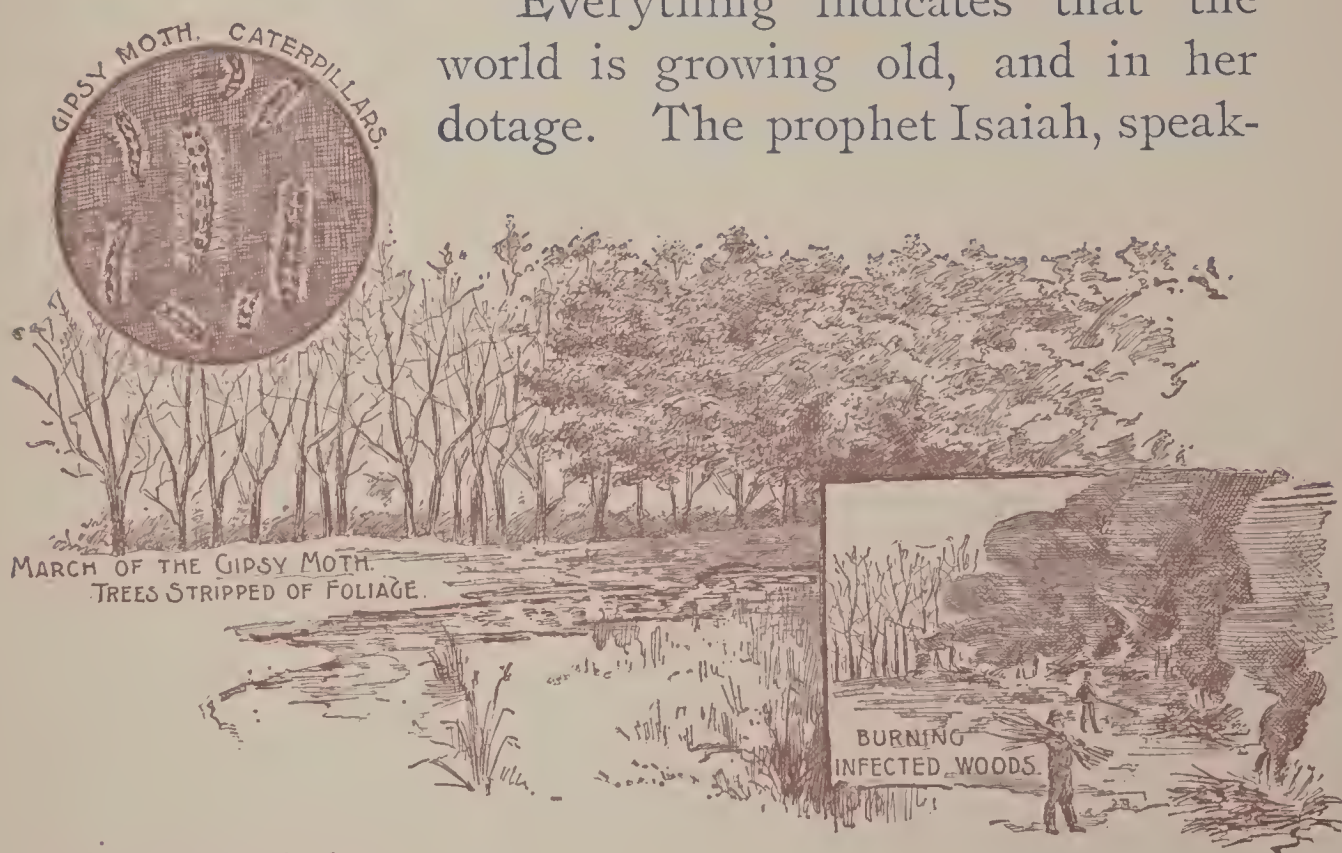
has been a *marked decline* in production since 1866."

An agricultural report from Washington makes the following statement: "Twenty years have wrought changes in the list of the wheat-growing States that are suggestive and even startling. . . . Facts showing the decrease of yield in every State would be equally striking and more sadly suggestive. . . . Many gloomy reports and forebod-

ings of failure have come from the 'Golden State.'"

There has also been a marked degeneracy in the potato crop during the past thirty years. The large, mealy tubers of our early remembrance are replaced by the smaller variaties of today, and often we have potatoes served to us which are watery, unpalatable, and almost indigestable. Grave fears are entertained that the potato crop will soon "run out," and thus cease to be one of the leading food crops of the world.

Everything indicates that the world is growing old, and in her dotage. The prophet Isaiah, speaking of the last days, says, "The earth shall wax old like a garment." Isaiah 51:6. The truth of this prophecy is brought to our minds in a hundred different ways. The difficulty and uncertainity, the fall-

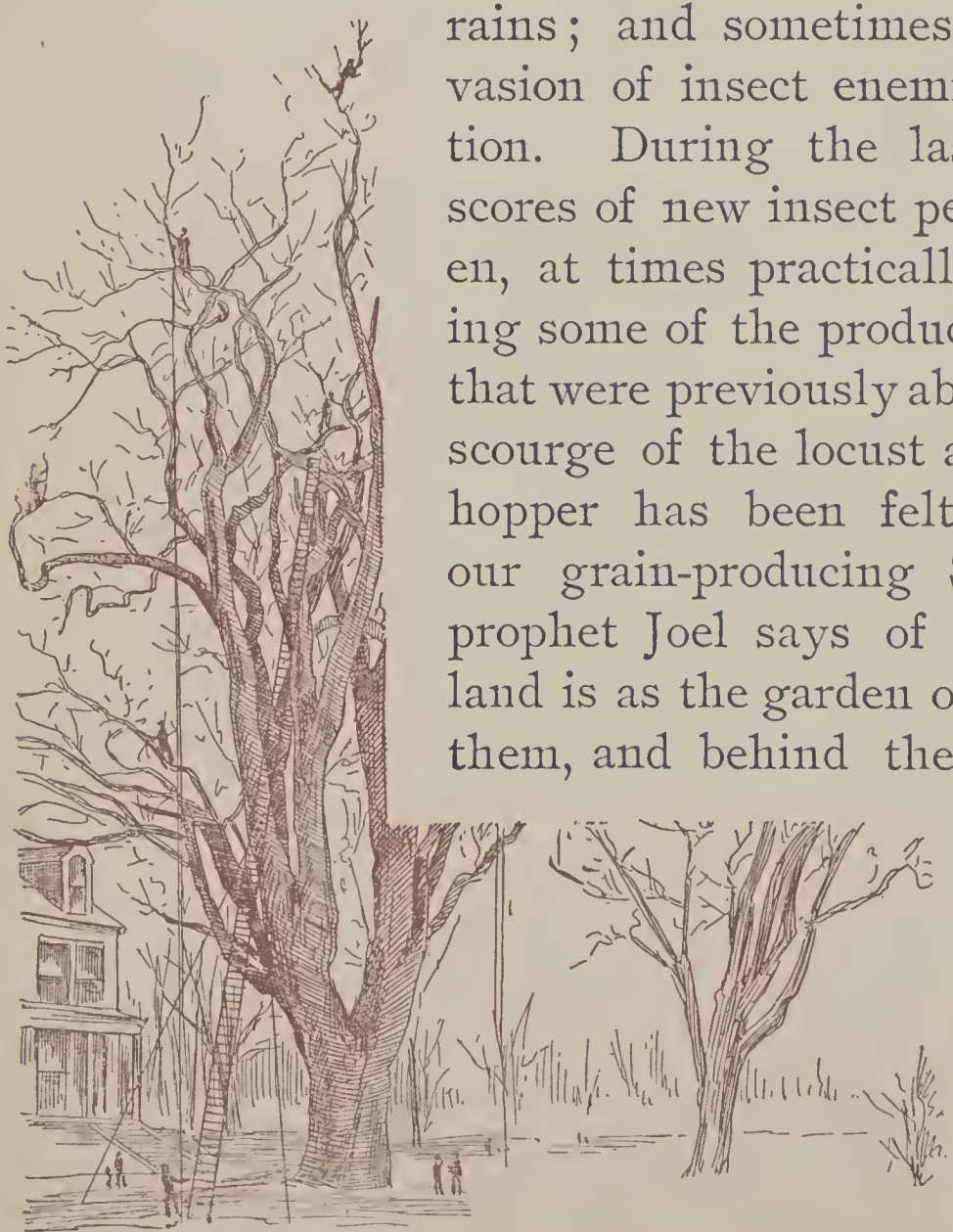


THE gipsy moth has become a terrible pest in Massachusetts. Notwithstanding the rigorous war upon it by the State, they are only successful in confining it to about 220 square miles of territory. They have not been able to exterminate it, or appreciably to diminish its ravages.

ing off of crops that a few years ago were regarded as sure; the failure entirely of some of the products of the soil, especially in certain localities; the uncertainty, and sometimes absolute impossibility, of growing some kinds of fruit,—all these tell of rapid decline and old age of the world, which is to immediately precede the second coming of our Lord.

The causes of crop failures are not always the same. Sometimes it is failure in vitality of old mother earth herself; sometimes it is lack of proper rains; and sometimes it is the invasion of insect enemies to vegetation. During the last few years, scores of new insect pests have arisen, at times practically exterminating some of the products of the soil that were previously abundant. The scourge of the locust and the grasshopper has been felt in many of our grain-producing States. The prophet Joel says of them: "The land is as the garden of Eden before them, and behind them a desolate wilderness." Joel 2:3.

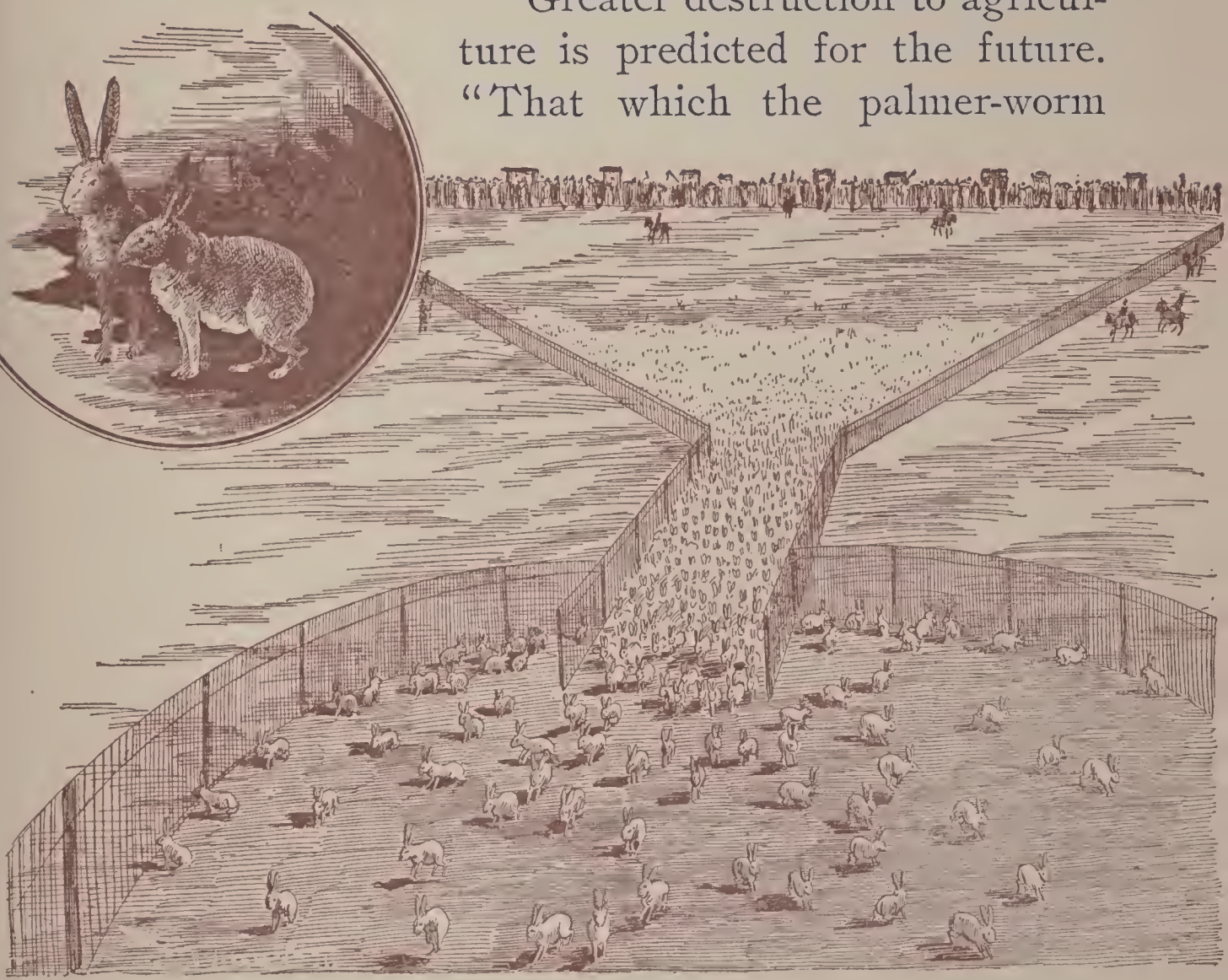
Professor Riley says, in the International Encyclopedia:



Destroying Gipsy Moths. Dexter Elm, Malden, Mass.

"Insignificant individually, but mighty collectively, locusts fall upon a country like a plague or blight. The harvest is at hand; the day breaks with a smiling sun, and all the earth seems glad. . . . The morrow comes; the fertile land of promise and plenty has become a desolate waste."

Greater destruction to agriculture is predicted for the future. "That which the palmer-worm

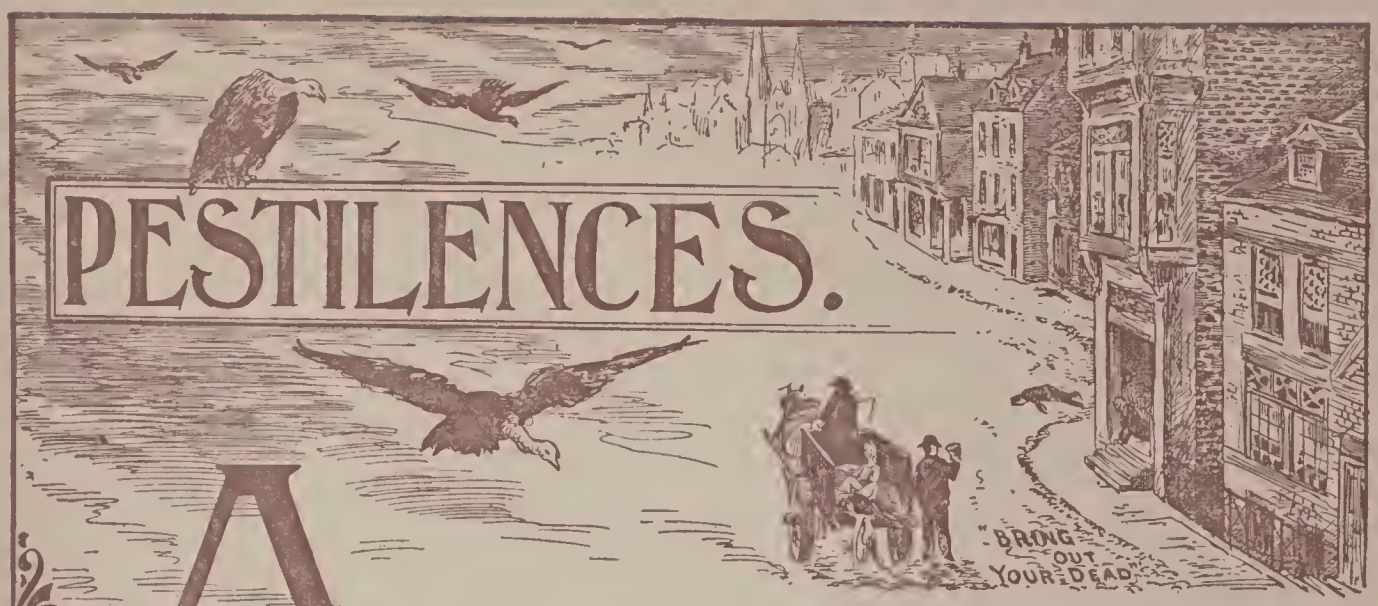


RABBITS, in some parts of the world have become not only a serious annoyance to the inhabitants, but also a serious menace to the farmers. They multiply rapidly, and where conditions are favorable, overrun everything. In some parts of Australia and New Zealand the farmers have been utterly ruined by them. New South Wales expends half a million dollars yearly in an effort at extermination.

California, Colorado, Idaho, Oregon, and Utah are also overrun with these pests. Our picture shows a rabbit drive in California. A section of country is surrounded and beaten by the people, who flock to the sport for miles. As high as 25,000 have been destroyed at one of these drives.

hath left hath the locust eaten; and that which the locust hath left hath the canker-worm eaten. . . . Alas for the day! for the day of the Lord is at hand, and as a destruction from the Almighty shall it come. . . . The seed is rotten under their clods, the garners are laid desolate, the barns are broken down; for the corn is withered. How do the beasts groan! the herds of cattle are perplexed, because they have no pasture; yea, the flocks of sheep are made desolate. . . . The beasts of the field cry also unto thee: for the rivers of waters are dried up, and the fire hath devoured the pastures of the wilderness." Joel 1:4–20.

To the student of God's word the events transpiring around us are significant, and point with accurate finger to the day near at hand when the earth and the things that are therein "shall wax old as doth a garment; and as a vesture shalt thou fold them up, and they shall be changed." Hebrews 1:11, 12.



PESTILENCES.

AND there shall be famines and pestilences." Matthew 24:7.

In harmony with this prophecy, we may expect to find in history records of fearful loss of life by plague and pestilence. As a sign of the second coming of Christ and of "the end of the world," we may look for such visitations to increase as these events draw near and are about to take place in their dread reality.

Therefore we find that although pestilences have prevailed during the whole Christian era, their fatality has increased as the years have passed, and especially have their visitations been most destructive during the past two centuries. New and fatal epidemics are arising from time to time, while the old scourges of the densely populated, filthy portions of the world, still do their deadly and ghastly work.

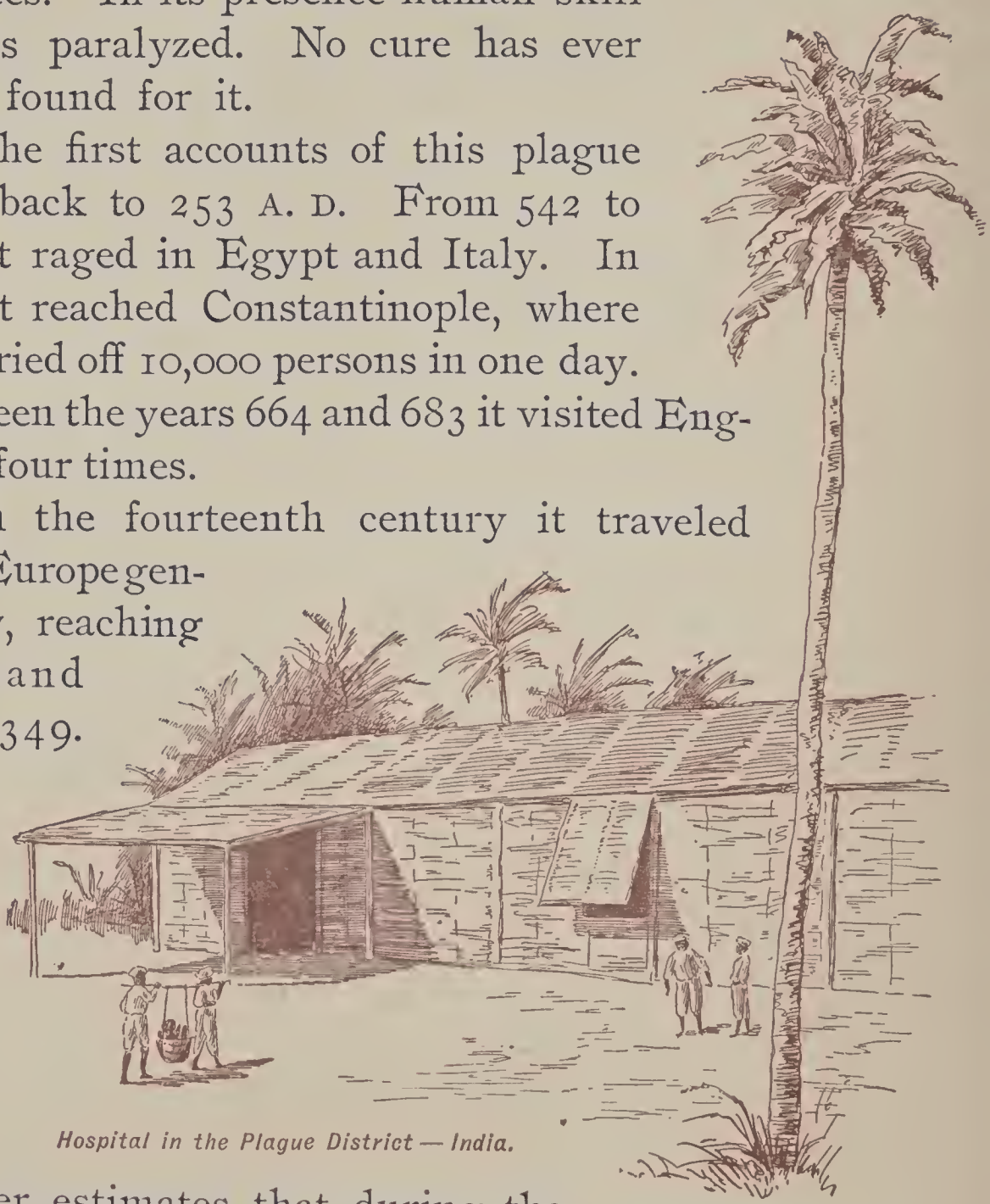
The following description of four of the most dreaded pestilences is condensed from papers written for "Coming King" by Branscombe Ashley, M. A., M. D.:—

THE BLACK PLAGUE.

The black death, or bubonic plague, as it is called, is among the oldest and most fatal of pestilences. In its presence human skill stands paralyzed. No cure has ever been found for it.

The first accounts of this plague date back to 253 A. D. From 542 to 565 it raged in Egypt and Italy. In 543 it reached Constantinople, where it carried off 10,000 persons in one day. Between the years 664 and 683 it visited England four times.

In the fourteenth century it traveled over Europe generally, reaching England in 1349.



Hospital in the Plague District — India.

Hecker estimates that during the years of this visitation 25,000,000 persons died. London was visited in 1400, 1406, and 1428.

In 1428, 80,000 died in Dantzic.

In 1472, 40,000 died in Paris between sunrise and sunset.

In 1563, 1,000 a week died in London, 200,000 died in Moscow, and 50,000 at Lyons.

In 1576, Venice lost 70,000.

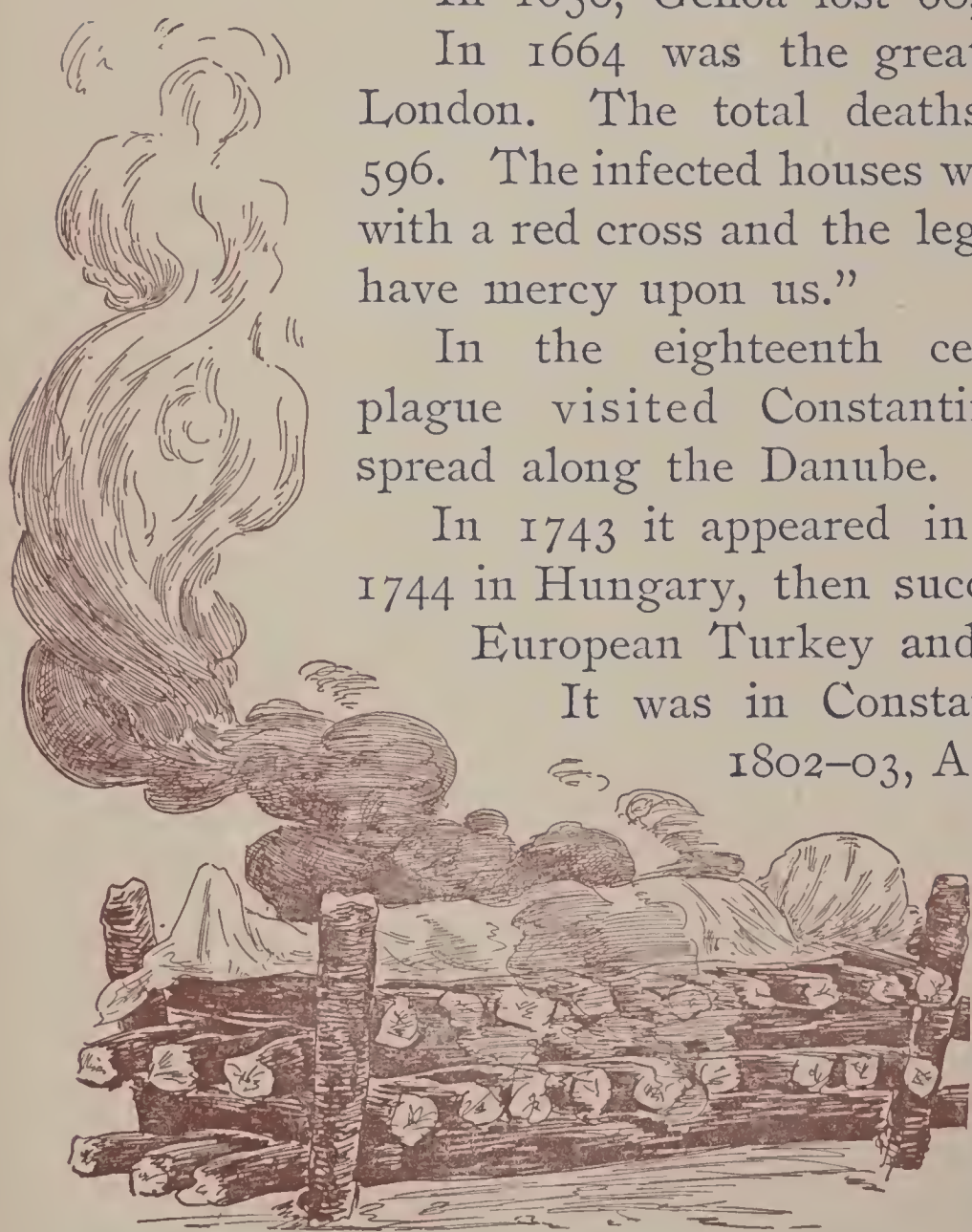
In 1603, 38,000 died in London, and 1,000,000 in Egypt.

In 1656, Genoa lost 60,000.

In 1664 was the great plague of London. The total deaths were 68,596. The infected houses were marked with a red cross and the legend, "God have mercy upon us."

In the eighteenth century, the plague visited Constantinople, and spread along the Danube.

In 1743 it appeared in Sicily, in 1744 in Hungary, then successively in European Turkey and Moldavia. It was in Constantinople in 1802–03, Armenia and Bagdad in 1807, Russia, 1808, Turkey and Egypt in 1828, Russia in 1834–35.



Burning the Dead — India

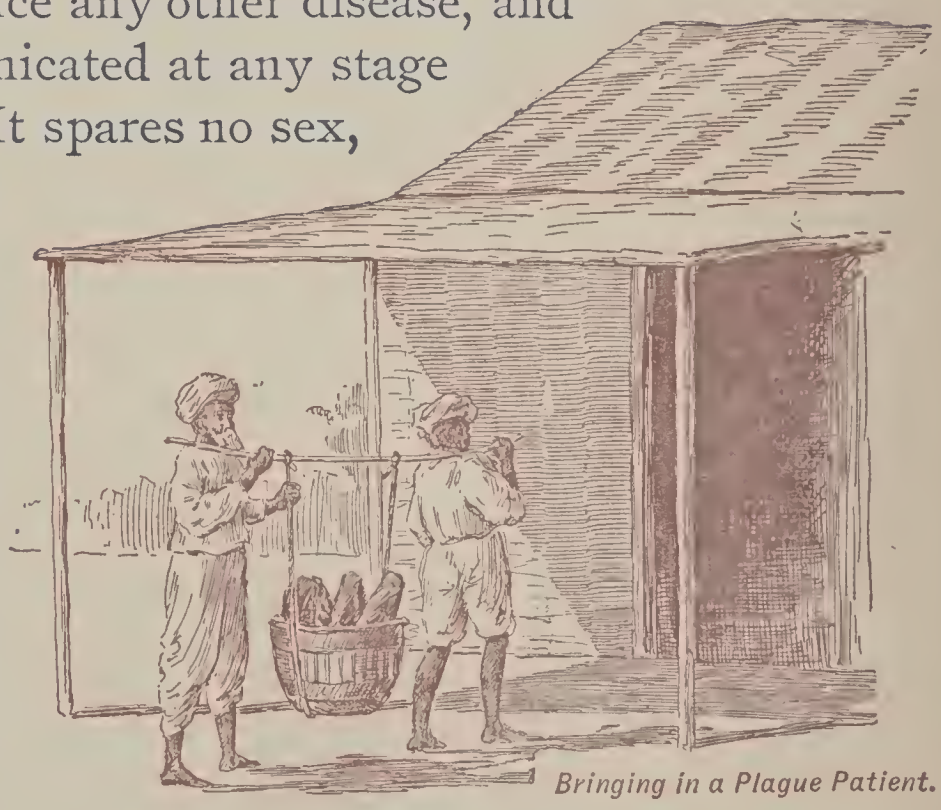
In 1853–54 it spread over Europe, Asia, and Africa.

It appeared in Europe on the Volga in 1878–79. Since that time it has broken out many times

in different places, but modern sanitary science has succeeded in confining it to some degree. Nevertheless its appearance in many of the leading cities, invading only recently even Edinburg, indicates that it is still to be feared.

SMALLPOX.

Smallpox is one of the oldest pestilences of which we have any account. The contagion exceeds in virulence any other disease, and may be communicated at any stage of its course. It spares no sex, condition, age, or nationality. No one is safe from it except by virtue of having passed through its perils, although vaccination is proving quite an effective temporary safeguard. Smallpox appeared in Europe in the year 520. It is generally believed that the Saracens introduced smallpox into many parts of Europe in 770.



Bringing in a Plague Patient.

In 1517 it was carried by adventurers to the West Indies.

It reached Mexico in 1520, and Brazil in 1563.

The last great epidemic in Europe and America began in 1870 and abated in 1873.

YELLOW FEVER.

Yellow fever is typhus in its nature. It is most prevalent in a hot climate, and is especially virulent where sanitary conditions are disregarded. Frosts and a low temperature check its action; but the germs of the disease often lie dormant until the return of warm weather, and then come into fresh activity. For twenty-five consecutive years Philadelphia had its epidemic of yellow fever each summer, the germs remaining dormant during the winter.

The first accurate account of the disease comes from the Barbadoes in 1647.

It appeared in Charleston, South Carolina, and in Philadelphia, in 1793, and spread thence to New York and the ports of New England, as far north as New Hampshire. It has also prevailed during the present century in the Southern States and in other countries.

CHOLERA.

This is also a modern disease, for the attention of physicians was not called to it until the year 1817. At this time it broke out in British India, resulting in great loss of life to both Europeans and natives. During the next three years it raged in Ceylon, spreading thence to China on the east and Persia on the west.

In 1823 it prevailed in Asia Minor and Russia in Asia, and was very severe in India.

In 1831–32 it reached England. The scourge

next attacked France, Spain, and Italy, and finally crossed the Atlantic and invaded both North and Central America. In the course of twenty years the whole world was visited by the pestilence.

The outbreak of 1847 covered a much wider area than that of 1832, Russia, the whole of the American continent, and the West Indies being sorely smitten.

The third outbreak, in 1850, originated in India, passed to Europe in 1853, and attacked the armies in the Crimea, especially at Sebastopol.

In 1865–66, a fourth, but less violent, visitation yielded to sanitary measures.

Sudden slight outbreaks occur still in India, which seems to be the home of the pestilence.

Since the article of Dr. Ashley's was written these several diseases have not only increased most remarkably, both in severity and virulence, but have covered territory heretofore immune, and have become dreaded scourges is thickly populated centers, both in the Old and New Worlds. To such an extent has small pox raged, for instance, that it is now nothing uncommon for the authorities of towns and even cities, to order all the inhabitants vaccinated as a precautionary measure, while a child cannot now enter a public school anywhere, who fails to produce a certificate from some reputable physician showing that he or she has been vaccinated within the year.

THE LAST PLAGUES.

In the fifteenth and sixteenth chapters of Revelation we read of seven terrible plagues which will visit the dwellers on this earth. These plagues immediately precede the end of this dispensation; for with the seventh plague comes the last great earthquake which accompanies the appearance of Christ to this earth. See Revelation 16:17–20; 6:14–17.

Seven angels have charge of these seven great calamities. "And the first went, and poured out his vial upon the earth; and there fell a noisome and grevious sore upon the men which had the mark of the beast, and upon them which worshiped his image. . . . And they gnawed their tongues for pain, and blasphemed the God of heaven because of their pains and their sores, and repented not of their deeds." Revelation 16:2, 10, 11.

This description seems to apply to some such pestilence as the "black plague," but in an aggravated form. This plague does not cease when the next one follows; for in verses 10 and 11 it is spoken of as still doing its terrible work while the fifth plague is falling upon the earth.

Truly there are terrible scenes yet to be enacted, and the pestilences and calamities which are becoming so frequent are but the forerunners of more awful events still before us.

The time of "the Lord's anger" is drawing near. His forbearence and mercy will spare a world in which wickedness is rife, until His peo-

ple are all made up, and then the judgments of Jehovah will fall. To the righteous of this time the prophet appeals: "Seek ye the Lord, all ye meek of the earth, which have wrought His judgment; seek righteousness, seek meekness: it may be ye shall be hid in the day of the Lord's anger." Zephaniah 2:3.

By a careful reading of the sixteenth chapter of Revelation, it will be seen that the plagues there described are poured out upon the blasphemers, the persecutors of God's people, and those who have a false worship. See verses 2, 6, 11.

David tells of the condition of God's people during this awful calamity. Speaking of the Lord, he says: "He shall cover thee with His feathers, and under His wings shalt thou trust: His truth shall be thy shield and buckler. Thou shalt not be afraid for the terror by night; nor for the arrow that flieth by day; nor for the pestilence that walketh in darkness; nor for the destruction that wasteth at noonday.

"A thousand shall fall at thy side, and ten thousand at thy right hand; but it shall not come nigh thee. Only with thine eyes shalt thou behold and see the reward of the wicked." Psalms 91:4–8.

When the plagues of God were poured out on Egypt, the dwelling-place of the children of Israel was free from them. In this last great outpouring of the plagues of God's wrath, the dwelling-places of His people will also be free, for the Almighty God will spare and hide them.

EARTHQUAKES

SAN FRANCISCO. 1868.

AND there shall be famines, and pestilences, and earthquakes in divers places." Matthew 24 : 7.

Earthquakes occur in direct fulfillment of our Saviour's prophecy as quoted in this text. Like the other calamities which have come upon the earth, we may expect that they will become more frequent and destructive as we near the end. History informs us that such has been the case, as shown by the following significant and important facts:—

From B. C. 1700 to A. D. 96, a period of 1,796 years, we read of only sixteen earthquakes, making an average of one in 112 years.

From A. D. 96 to A. D. 1850, a period of 1,754 years, about the same length of time as given in the first period, there were 204 earthquakes, giving one to every eight years.

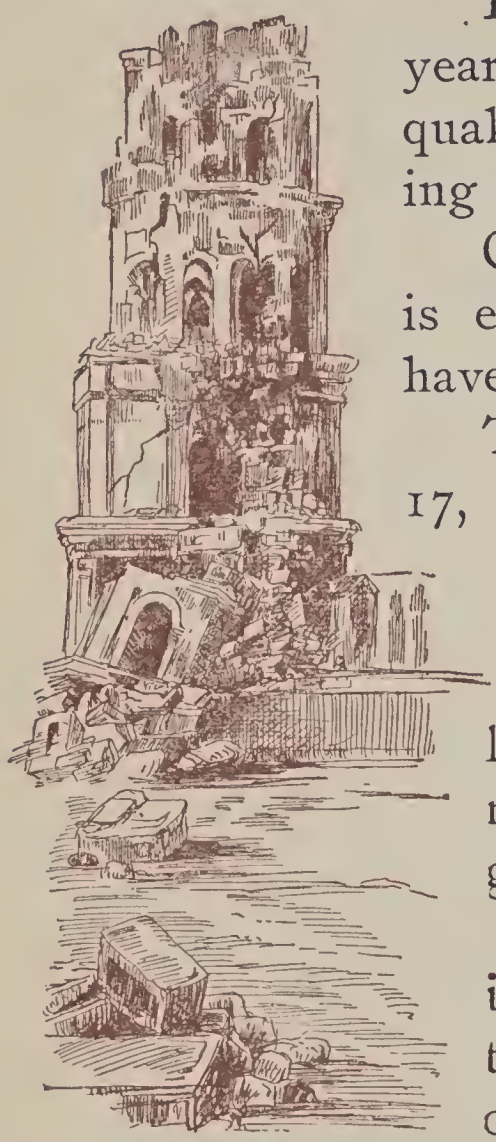
From 1850 to 1865, a period of fifteen years, there were fifteen earthquakes, or one for each year.

From 1865 to 1868, a period of three years, there were fifteen earthquakes, or an average of *five* for each year.

Professor Fuchs states that in the year 1885 there occurred 97 earthquakes, and that there were 104 during the year 1886.

Chamber's Encyclopedia says, "It is estimated that 13,000,000 people have perished by earthquakes."

The *Christian Statesman* of July 17, 1875, says: "The continual occurence and great severity of earthquakes have distinguished the period in which we are now living above all others, since the records of such a phenomena began to be generally perceived."



Wreck of Cathedral Tower at Manila, Philippine Islands, in earthquake, in 1880.

D. T. Taylor, in "The Coming Earthquake," states that in the single year of 1868, over 100,000 persons perished by earthquakes. In January, 1869, there were eleven earthquakes, two of them great and destructive.

Referring to the great earthquake of 1868, Zell's Cyclopedia says that in the Sandwich Islands and on the west coast of South America, it was one of the most destructive recorded in history. From Callao to Iquique the whole coast of Peru was destroyed. Immense tidal waves

swept the coast. It is calculated that 30,000 persons perished in South America as a result of this earthquake.

The catalogue of the British Society mentions more than 600 earthquakes between the years 1606 and 1872.

Several severe earthquakes, and many of less consequence, have been experienced in the United States, increasing in frequency.

Among the most violent may be mentioned the one which occured in the years 1811–12, the facts in regard to which are taken from "Great Events of the Greatest Century."

This earthquake was felt along the Mississippi River, from the mouth of the Ohio to that of the St. Francis, a distance of about three hundred miles. Thence it swept eastward, and died along the shores of the Atlantic. This may be described as a series of earthquakes; for the first shock was felt in December, 1811 and the last in February, 1812, thus covering a period of over two months.

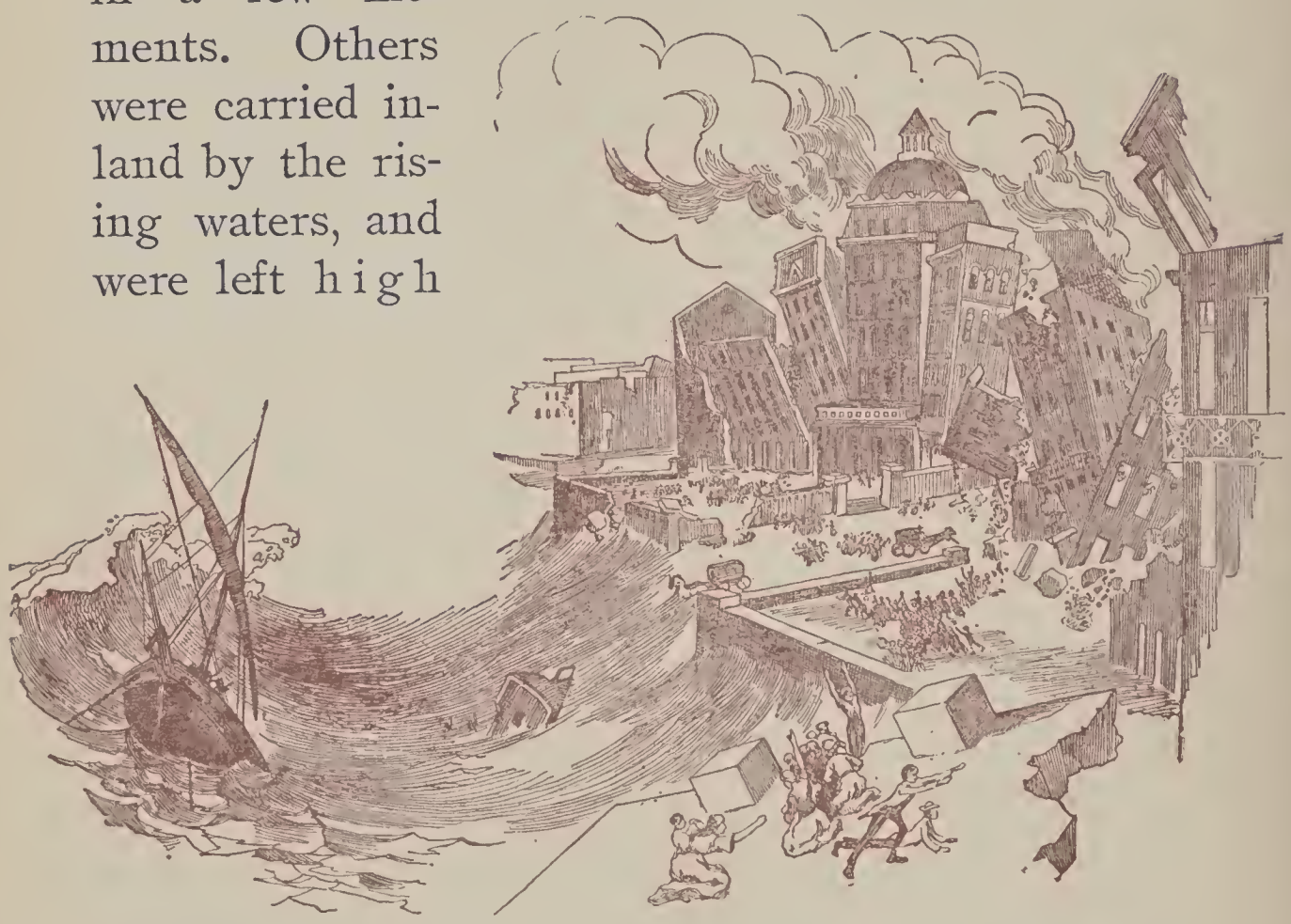
Table of Earthquakes in the United States from **1872** to **1885.**

1872	**18**
1873	**27**
1874	**20**
1875	**33**
1876	**20**
1877	**33**
1878	**29**
1879	**19**
1880	**29**
1881	**52**
1882	**41**
1883	**39**
1884	**42**
1885	**51**

14 years, **453**
Average,
32.4 per year.

The water of the Mississippi River, which was tolerably clear before, changed to a reddish hue from the mud thrown up from the bottom. Wide fissures opened along the shore, and, closing again, threw water and mud higher than the tops of

the trees. Boatman pushed off from the shore to avoid the peril on the land, and many of them were overwhelmed in the surging, foaming waters, which sometimes rose and fell several feet in a few moments. Others were carried inland by the rising waters, and were left high and dry when they receded.



The Noted Earthquake at Lisbon, in 1755.

THIS was the greatest earthquake of which history gives any account. "It laid the city of Lisbon in ruins, killing 50,000 people in that city. It shook the whole Spanish coast, and demolished 2,000 houses in Mitylene and the Archipelago, Property valued at more than $27,000,000 was lost. This was followed by pestilence, which carried off more than 150,000 people in Constantinople."

See the encyclopedias for the frightful record.

Severe shocks have been felt in California, prominent among which were those of 1865 and 1868, the latter being particularly destructive. In San Francisco several buildings were thrown down, and many more made unsafe. The shock was also severe at Oakland,

San Leandro, San Jose, and Redwood City. It was felt with more or less severity in other parts of the State.

A severe earthquake visited Charleston, S. C., in 1886, in which forty persons lost their lives, and $5,000,000 worth of property was destroyed.

Jesus says: "All these things are the begining of sorrows."

The sure word of prophecy informs us that just before the coming of our Lord from heaven, there will be an earthquake more awful than any that has been experienced since the "fountains of the great deep were broken up" at the flood. In this calamity the whole earth will be involved. "The foundations of the earth do shake. The earth is utterly broken down, the earth is clean dissolved, the earth is moved exceedingly. The earth shall reel to and fro like a drunkard, and shall be removed like a cottage." Isaiah 24: 18–20.

The apostle-prophet John says of this earthquake: "There was a great earthquake, such as was not since men were upon the earth, so mighty an earthquake, and so great." "And every island fled away; and the mountains were not found.' Revelation 16: 18, 20.

Very many texts in the Bible refer to this terrific convulsion which takes place in connection with the great day. Here is one passage: "The Lord also shall roar out of Zion, and utter His voice from Jerusalem; and the heavens and the earth shall shake: but the Lord will be the

hope of His people, and the strength of the children of Israel." Joel 3:16. On this point read carefully Ezekiel 39:19, 20.

The islands of the ocean will disappear. The mountains will be rent asunder. The works of man will be mingled in one vast ruin.

This earthquake is part of the calamity to be brought in under the seventh plague, as re-recorded in Revelation 16:17–21. This seventh plague is the last of the seven great judgments of God to be poured out upon the wicked of the earth. The next event is the coming of the Son of man in the clouds of heaven.

May we have made our peace with God so that we may be "hid in the day of the Lord's anger." May ours be the experience foretold by David of this time: "A thousand shall fall at thy side, and ten thousand at thy right hand; but it shall not come nigh thee. Only with thine eyes shalt thou behold and see the reward of the wicked." Psalms 91:7, 8.

Volcanic Eruption of Mt. Pelee, St. Pierre, Martinique, May 12, 1902.

VOLCANOES.

"THOU didst terrible things which we looked not for, Thou camest down, the mountains flowed down at Thy presence." Isaiah 64 : 3.

In connection with the consideration of earthquakes, we can very appropriately present the matter of the ever increasing volcanic action, now becoming so pronounced, as to be the subject of careful and continuous scientific inquiry.

Peter, speaking of the scoffers that should arise in the latter days, deriding the argument that the end of the world was drawing nigh, says: "For this they are willingly ignorant of, that by the Word of God the heavens were of old, and the earth standing out of the water and in the water, whereby the world

that then was, being overflowed with water perished. But the heavens and the earth which are now, by the same Word are kept in store, reserved unto fire against the day of judgment and perdition of ungodly men." 2 Peter 3 : 5–7.

We, therefore, gather from this statement that as the earth was once destroyed by water, it is now reserved unto fire.

In the account of the destruction of the earth by water, we are told that "the foundations of the great deep were broken up, and the windows of heaven were opened." Genesis 7.

Not only did rain descend from above, but the waters stored in the bowels of the earth burst forth, thus adding to the terrible force of the deluge, and completly changing the face of nature.

This destruction by water is used by the apostle as a symbol of the impending destruction by fire; which the Word of God assures us is certainly coming. Therefore we must believe that the Lord will not only rain fire from heaven, even as he did upon Sodom and Gomorrah, but fires will also burst forth from the interior of the earth.

Something of this kind would seem to be foreshadowed by Isaiah 34 : 9: "The streams thereof shall be turned into pitch, and the dust thereof into brimstone, and the land thereof shall become burning pitch." The previous verse declares that this is a description of "the day of the Lord's vengeance, and the year of recompenses for the controversy of Zion."

The apostle Jude tells us (Jude 7), that the "cities of Sodom and Gomorrah" are set forth for an example, "suffering the vengeance of eternal fire" — eternal in its consequences. It is true that the account given in Genesis says nothing of any volcanic action in connection with the destruction of those cities, but the fact that the sites of the cities are now covered by the waters of the Dead Sea, which is 1317 feet below the level of the Mediterranean, as well as other evidences which might be cited, indicates clearly that the basin of this sea is the crater of an extinct volcano.

Remembering that when the earth was destroyed by water, rain not only fell from above, but water gushed from beneath; and bearing in mind, also, that as it was once destroyed by water, so it is to be overwhelmed by fire, and that Sodom and Gomorrah are set forth for an example, the conclusion seems reasonable that not only was fire and brimstone rained upon those cities from heaven, but that fire likewise burst forth from the earth, making the destruction more complete; for when the earth ceased to belch forth fire, even the ruins of the cities had disappeared, swallowed up, as were the companies of Korah, Dathan, and Abiram, in the wilderness.

Who cannot remember of hearing with awe for the first time the story of the destruction of Pompeii by an eruption of Vesuvius, in A. D. 79? Yet more modern events have so far exceeded it in awful severity that its occurence is almost forgotten.

But we need not search the records of the past to learn of the awfully destructive powers pent up in the earth's internal fires. As recently as May 12, 1902, St. Pierre, a city of 30,000 inhabitants, on the Island of Martinique, Windward Islands, was utterly overwhelmed in a few moments time, with none who were actually present in the city left to describe the horror of the scene. Thirty thousand souls were in a moment ushered into eternity, overtaken by the destroyer, some in their quiet homes, some in the marts of the business quarters, and some—alas, in the haunts of vice.

Many of the descriptions of this scene, though vivid, and doubtless accurate as far as they go, fail however of mentioning one important feature of the Mt. Pelee disaster, namely the combustible gases, which coming out of the mountain spread over the city and bay, enveloping in their deadly embrace both city and shipping. This feature is most suggestive of the time foretold by the Apostle Peter (2 Peter 3 : 10), when "The heavens shall pass away with a great noise, and the elements shall melt with fervent heat."

While not so intended by their authors, many of the accounts of the destruction of St. Pierre are very suggestive of—

> "That day to holy inspiration known,
> When earth with fervent, glowing heat shall melt,
> And works of boastful men shall perish all
> As withered flowers of the summer field
> Into the over-heated oven cast."

Of the condition of the earth after and following this time, the prophet says —

"From generation to generation shall it lie waste, . . . He shall stretch out upon it the line of confusion, and the stones of emptiness." Isaiah 34 : 10, 11.

Who can read these things (and many similar accounts of disasters might be given did space permit), and doubt that by these visitations, whether directly sent or merely permitted, God would warn the world of that day when every island shall flee away, and the mountains shall not be found, and when there shall fall upon men a great hail, every stone about the "weight of a talent?" Revelation 16 : 20, 21.

Who can hear of, and read about, these awful calamities, and not realize that God is, in mercy, warning all to flee from the wrath to come, while yet probation shall be extended to them?

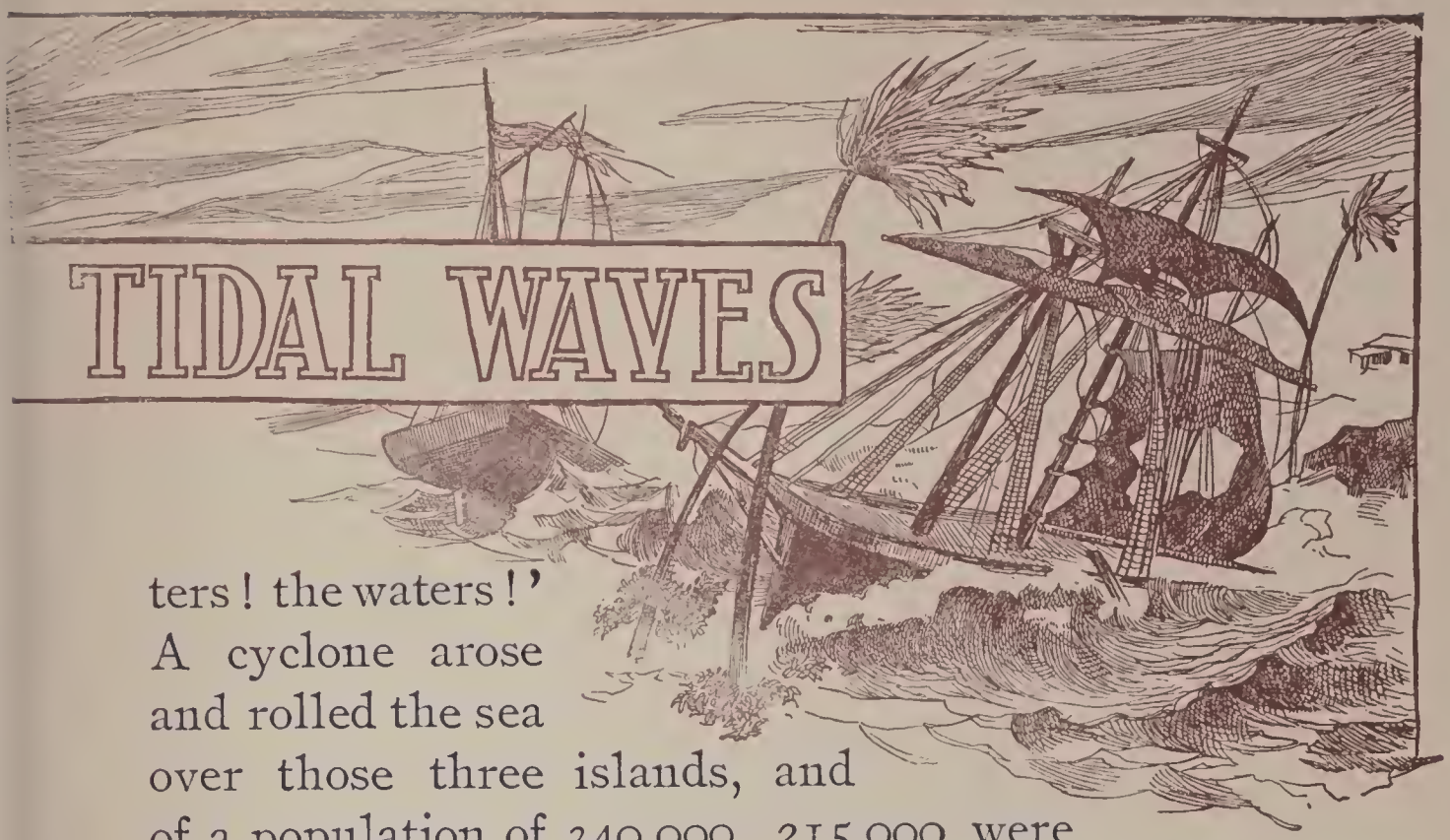
STORMS AND

STORMY wind fulfilling His word." Psalms 148 : 8. "And there shall be signs in the sun, and in the moon, and in the stars; and upon the earth distress of nations, with perplexity; the sea and the waves roaring." Luke 21 : 25.

Along with the other calamities which are coming upon the earth as the "day of the Lord" is near, we may naturally expect, according to the prophecy, to hear of disastrous storms by land and sea. We have only to look at the long list of terrible tornadoes and the awful tidal waves, as reported in the public press from time to time, to see that we are already in a period of disaster from these causes, such as the history of the world has never before known.

T. De Witt Talmage, in a sermon on the "Wonders of the Day," delivered in 1883, said: —

"But look at the cyclones — the disastrous cyclones. At the mouth of the Ganges are three islands, — the Hattia, the Sundeep, and the Decan Shahbaspoor. In the midnight of October, 1876, the cry on all those three islands was, 'The wa-



TIDAL WAVES

ters! the waters!' A cyclone arose and rolled the sea over those three islands, and of a population of 340,000, 215,000 were drowned, only those being saved who had climbed to the tops of the highest trees. *Did you ever see a cyclone?* No? I pray God you may never see one.

"But a few weeks ago I was in Minnesota, where there was one of those cyclones on land, that swept the city of Rochester from its foundations, and took dwelling-houses, barns, men, women, children, horses, and cattle, and tossed them into indiscriminate ruin. It lifted a railtrain, and dashed it down, a mightier hand than that of the engineer on the air-brake. Cyclone in Kansas within a few months, cyclone in Missouri, cyclone in Wisconsin, cyclone in Illinois, cyclone in Iowa. Satan, prince of the power of the air, never made such cyclonic disturbances as he has in our day. And am I not right in saying that one of the

characteristics of the time in which we live is disasters cyclonic?"

Satan is "the prince of the power of the air." Ephesians 2:2. He delights to bring calamity upon the earth. His efforts in this direction will be much greater, and the destruction more awful, as we near the end. John says of this: "Woe to the inhabiters of the earth and of the sea! for the devil is come down unto you, having great wrath, because he knoweth that he hath but a short time." Revelation 12:12.

So long as God has a work to do on the earth, and a people to gather from among its nations, the wrath of Satan will be restrained. But Paul says that the people living in the last days "shall wax worse and worse." As man rejects God, His Spirit and restraining power are withdrawn from the earth, and Satan will have more power to work his own wicked will.

This principle is brought out in the history of Job. So long as God protected Job, the devil found that he had "made a hedge about him, and about his house, and about all that he hath on every side." Job 1:10. But when the Lord removed His protection, and allowed Satan to work his will upon Job, he marshaled his servants to destroy Job and all that he had. And these servants of Satan, which were at his call, were not only the wicked bands of the Sabeans and the Chaldeans, but also the fire from heaven, and the wind from the wilderness.

We little realize what we owe to God for the protection he has given us all our lives. When this protection is finally and fully removed, as it soon will be, then Satan will bring upon this earth the direst calamities. Already he has begun his work, and the world stands appalled at the awful havoc wrought.

Many pages could be filled with accounts of terrible cyclones which have occurred within the past few years. The following from the New York *Tribune* of Nov. 12, 1862, is to the point:—

"All over the country these storms have been of unusual frequency this year and dreadfully destructive. The lightning, the hurricane, the waterspout, number their victims this summer in the Western States by hundreds. And in many parts of Europe the same phenomena prevail, with a sprinkling of earthquakes in places where the earthquake is hardly ever felt. The cause is a mystery."

The tidal waves which have swept over different parts of the earth seem, if possible, more terrible than the cyclone. These are becoming quite frequent.

One of them in the South Pacific is thus described by a British vice-consul:—

"What a sight! I saw all the vessels in the bay carried out irresistibly to sea; anchors and chains were as packthread. In a few minutes the great outward current stopped, stemmed by a mighty rising wave, I should judge about fifty feet

high, which came in with an *awful rush*, carrying everything before it in its terrible majesty, bringing the shipping with it, sometimes turning in circles, as if striving to elude their fate."

Speaking of these disturbances, and the extent of their influence, the New York *Tribune*, of Nov. 12, 1868, says:—

"The tidal disturbances are the most remarkable and extensive of which there is any record. It is said their velocity was about *a thousand miles an hour*. The great ocean waters of both the Atlantic and the Pacific have been agitated in their whole extent. We mention in particular the tidal waves at St. Thomas, and all the neighboring islands, which were fully *fifty feet in height*. It is said by those who have witnessed these waves that the ocean's *roar is exceedingly frightful*."

The New York *Mercantile Journal*, for November, 1868, says: "Old mother earth has been indulging in some odd caprices within the last ten years, the variety and frequency of her antics having especially increased during her last three annual revolutions. Tornadoes, water-spouts by land as well as at sea, freshets, volcanic eruptions, and earthquakes have become of almost daily occurrence and of continually augmenting intensity. Moreover, they embrace a larger and larger area of territory at each recurrence. The last shock, which so fearfully devastated South America, was felt over *one-third of the earth's surface*. These portentous phenomena are seriously engaging the attention of the scientific world."

God's word points out another great storm which will break in its fury upon the earth: "And there fell upon men a great hail out of heaven, every stone about the weight of a talent [about 100 pounds]: and men blasphemed God because of the plague of the hail."

This is the last of the "seven last plagues" that are to be visited upon the dwellers of earth. "And then shall appear the sign of the Son of man in heaven: and then shall all the tribes of the earth mourn, when they shall see the Son of man coming in the clouds of heaven with power and great glory." Matthew 24:30.

CYCLONE AT ST. LOUIS, MO., MAY 27, 1896.

Among the most disastrous storms of a cyclonic nature which ever visited the United States was the one which swept over the city of St. Louis, Mo., May 27, 1896. Previous to this time, St. Louis had singularly been spared, although cyclones and tornadoes had devastated neighboring towns and cities. Some great storms cause comparatively little loss of life and property, because they visit a thinly inhabited district, but when a cyclone strikes a large city, the effects are most disastrous, both in loss of life and destruction of property. These two conditions were fully met in the cyclone which swept over St. Louis.

The storm approached in two successive waves, as though they were parts of a mighty army, under control of one commander, the second wave

exceeding in intensity of force and in destructive power the one preceeding it. As an army is marshaled by a determined general, and charge after charge is made until the field is carried, so the storm clouds of wind filled with electrical energy were twice hurled upon the fair city, leaving it at last with more than two hundred human lives crushed out, and fifty million dollars' worth of property destroyed.

First came a hurricane, accompanied by a mighty downpour of rain lasting twenty minutes, flooding the streets and cellars. There was an interval of a few minutes of rest, as though the attacking army was being reinforced, and then followed a terrific tornado, lasting but a few minutes, but during that short time the city was so changed that it was hardly recognizable. The trees in the parks were swept away like grass before the mower's scythe, one park having only six trees left. The strongly built and palatial residences of the wealthy were torn in pieces the same as the tenements of the poorer people. School houses, hospitals, churches, railway stations, manufacturing establishments,—everything alike was torn, wrecked, unroofed, or demolished, and all drenched with blinding streams of water which came down as though the very windows of heaven were opened. If anything was passed by comparatively unharmed, it seemed to be more like a freak of some malevolent spirit than a lack of power to destroy.

THE ST. LOUIS CYCLONE OF MAY 27, 1896.

Corner of Soulard and South Broadway.

The scene in its awful grandeur, and in the universal terror which it inspired, was such as falls to the lot of a few persons in this world to see. The air was full of flying *debris* of all kinds. Objects weighing tons were hurled through the air apparently as easily as those weighing but a few pounds. The streets were blocked to travel, and a network of tangled wires from the fallen telegraph and telephone poles was spread over all.

Lafayette Park Presbyterian Church.

Fire broke out in many places, and as the fireman were powerless to help, nothing but the rain which fell in torrents saved the city from entire destruction. The boats and river craft of all kinds, exposed to the fury of the blast, were dismantled, overturned and sunk, carrying their crews down into a watery grave.

The Storm at Ead's Bridge.

The terrible force of the wind may be seen in the fact that the eastern approach to the great Eads Bridge, a structure of stone and steel intended to last for all time, was wrecked by the storm, the steel railings being blown entirely away.

No tongue can tell, no pen record, the terorrs of those few minutes and the night of horror that followed. The dead were everywhere. The wounded, many of them covered by fallen buildings or held down by timbers and other *debris*, cried piteously for help. Distracted people sought for their friends. The mourning for the dead and the joy of reunited families were often strangely mingled.

When the next morning dawned, the city presented such a picture of devastation exceeding anything possibly ever recorded concerning any other one from a like cause. In East St. Louis one hundred persons were killed. In this case, as in many others, we see the "stormy wind fulfilling His word," and we may hope and trust that, when the judgments of God are in the earth, the inhabitants of the world will learn righteousness. See Isaiah 26:9.

CYCLONE AT BRADSHAW, NEB., JUNE 13, 1890.

As an illustration of the cyclones which so frequently visit some sections of the United States, one which occured June 13, 1890, by which the

village of Bradshaw, Neb., was destroyed, may be noted. It was at evening of a day of intense heat, and not a breath of wind was stirring. With scarcely a moment's warning there came a blast of cold air, followed by a deluge of hail, and then the cyclone. It struck the earth three miles southwest of the village, traveled northeast, and lifted three miles beyond the village. The town was a complete wreck, only three buildings remained standing in the village of four hundred and fifty inhabitants. The track of this cyclone was about one-fourth of a mile wide. Almost all the live stock and poultry in its track were killed, and it seemed a remarkable interposition of divine Providence that in the midst of this terrible destruction only one person was killed outright and but three fatally injured.

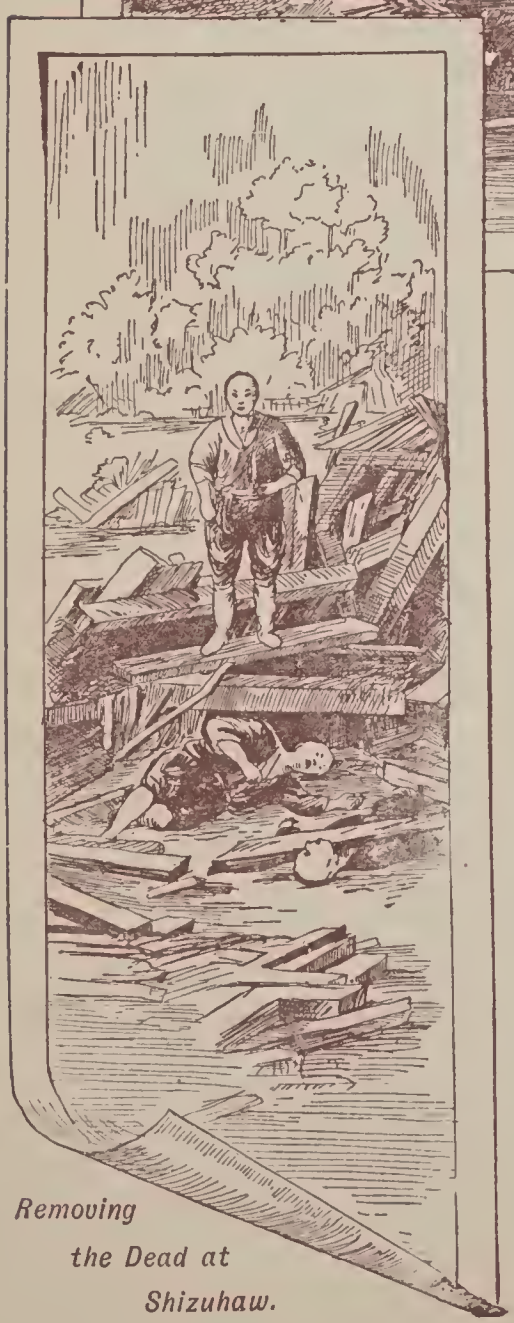
TIDAL WAVE IN JAPAN, JUNE 15, 1896.

The island empire of Japan is often subjected to earthquakes, which are generally accompanied with tidal waves, and as there is a large amount of coast line, with many small and low-lying islands, all densely populated, the loss of life from these causes is often very great. The whole group of the Japanese islands is of seismic origin, and the mighty internal force which gave the islands existence still operates in a way to bring great calamities upon the people. In 1882 the sea washed away whole towns, and thousands of persons were destroyed. But the crowning disaster

to Japan in modern times was experienced June 15, 1896. The seismic wave struck the coast in its greatest force at the town of Kamaishi, about three hundred miles north of Tokyo. Thirty miles of coast line were swept by the mighty wave, and for this distance all signs of human habitation were destroyed as far inland as the wave extended.

Tidal Wave in Japan, June 15, 1896.

Ruins of the Village of Shizuhaw.



Removing the Dead at Shizuhaw.

The buildings of the Japanese are generally frail, and hence offer little resistance to the impetuous wave. Thirty thousand persons perished at this time. The retiring wave carried some of the dead out to sea, but the larger part remained, covered or uncovered, leaving for the authorities the necessary but gruesome task of gathering up the bodies to bury them. An eye witness of the scene describes it as "hopelessly and unutter-

ably horrible." Coolies were hunting through the *debris* for the dead bodies, stimulated to greater exertions by the hope of reward. Recovered bodies of the dead were arranged in long rows for identification. Great flocks of crows, drawn thither by the stench, hovered near and feasted with little interruption upon the bodies of the dead.

Such scenes are not at all uncommon in Japan, and it would seem that the sea is hurled against the land with increasing frequency, wreaking desolation on the utterly helpless people. Poverty compels the survivors to rebuild in the same places.

Up to about forty years ago there were certain winds in the tropics which blew so steadily, and with such certainty, six months of a year from one direction, and, after six months from the opposite direction, that owners and captains of vessels relied upon them to carry their ships quickly through the "doldrums," or becalmed regions near the equator, and figured upon coming under their influence on reaching certain degrees of latitude and longitude, and being carried by them rapidly north or south a certain number of degrees, within given lengths of time. Basing their calculations on the time it would take to traverse the ocean, they would fix their freight charges accordingly. Hence these favorable winds were called "trade winds."

But some forty years ago these winds became fickle and uncertain. Instead of being met within certain degrees of latitude, often they would be

found far to the north or south, and generally light and unreliable. Frequently a captain would fail to meet with them altogether, and his voyage would be so prolonged as to become unprofitable.

About the time these winds began to fail and become uncertain, the great "typhoons" met with at certain seasons of the year in the China Sea, also showed symptoms of failing. Formerly it used to be rare for a captain to sail this sea and escape contact with these destructive winds which sweep over the water often with resistless force. Now typhoons are so uncommon as to become subjects of press notice when met with and reported.

Singularly, when the trade winds began to fail, and the regularly recurring seasons for the typhoons in the China Sea were interrupted and broken, the cyclones began to appear on land, and, as the years have passed, have become more and more terrific and destructive, the "prince of the power of the air" being permitted to marshall, more and more forcibly, these elements as weapons of destruction, as "the great day of God" approaches, and the Spirit of the Lord is more fully withdrawn from the earth. This leaves Satan almost unchecked to carry out his plans and desires for the destruction of life and property.

LORD NELSON AT TRAFALGAR, 1805. THE "VICTORY" ENTERING BATTLE.

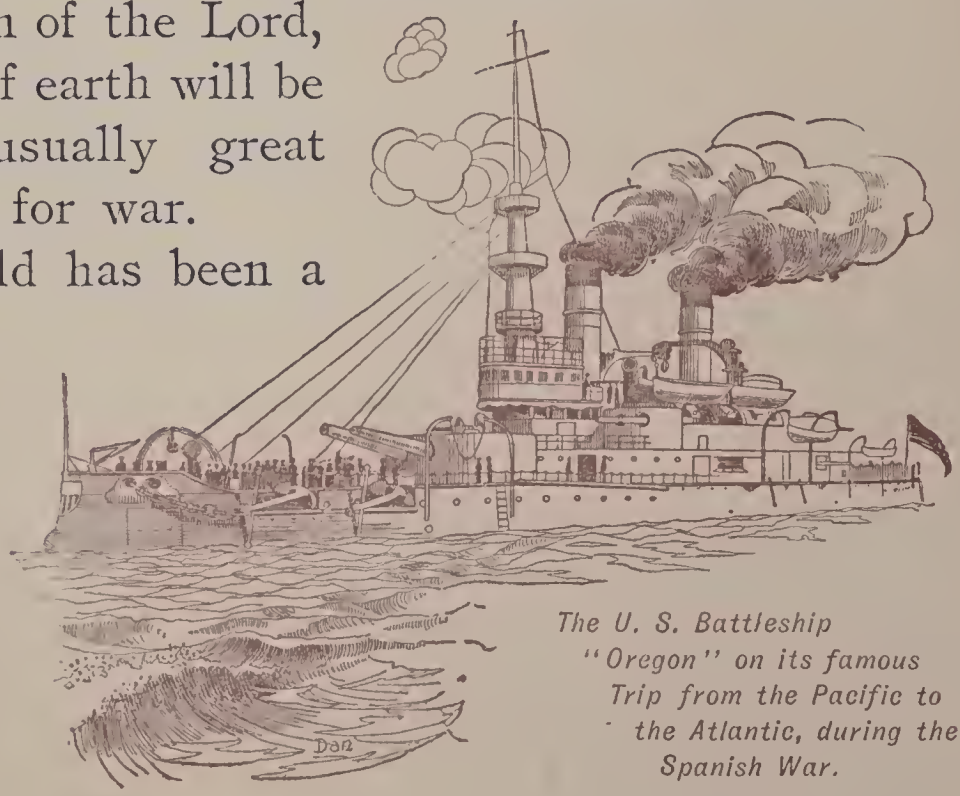
Running up the Signal, "England Expects Every Man To Do His Duty."

Wars and Rumors of Wars.

"AND ye shall hear of wars and rumors of wars." Matthew 24:6.

The Saviour, describing the condition of the world just previous to His second coming, declares that there shall be "wars and rumors of wars," and that "nation shall rise against nation, and kingdom against kingdom." Matthew 24:6, 7. This would indicate that, as the time draws near for the return of the Lord, the nations of earth will be making unusually great preparations for war.

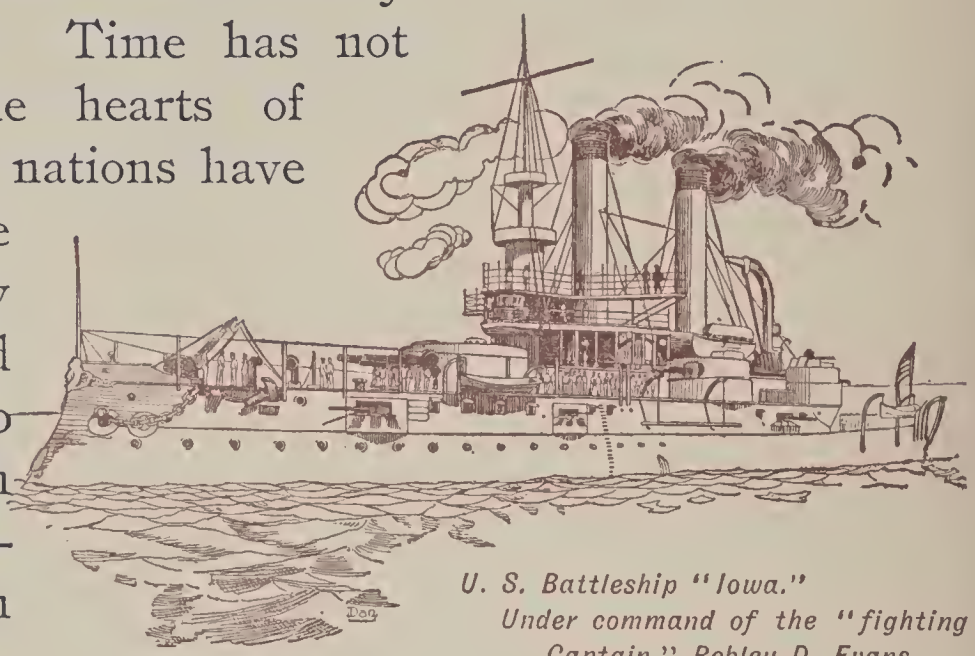
The world has been a



The U. S. Battleship "Oregon" on its famous Trip from the Pacific to the Atlantic, during the Spanish War.

In this chapter are shown representative vessels from many of the navies of the world. They represent one great branch of modern warfare, and make vivid the wonderful preparations for war now being made by all nations.

great battle-field, where the strong and the weak have contended for the mastery. Nations have arisen by battle and blood, held sway by the sword, and gone down the same way they arose. Time has not changed the hearts of men, and as nations have done in the past, so they are doing and preparing to do now with greater intensity than ever before.



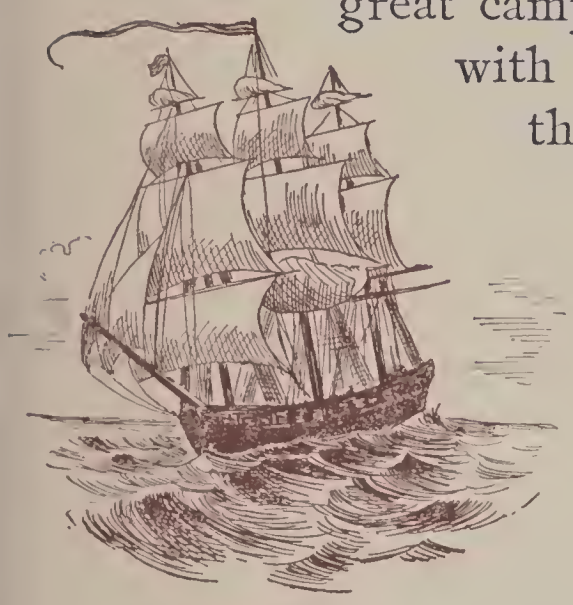
U. S. Battleship "Iowa." Under command of the "fighting Captain," Robley D. Evans.

As we look upon the world to-day, we cannot but be impressed with the remarkable preparations for war that are in progress, which far exceed anything ever before known in the history of the world.

Beginning with the French Revolution in 1789, and ending with the battle of Waterloo in 1814, Europe passed through the Napoleonic wars, which were the most terrible ever known in her history. But the armies and the preparations for war in Europe at the present time are on a scale far exceeding anything known in Europe at that time. Napoleon fought many of his most famous battles with an army that in European eyes today would ap-

U. S. Double Turret Monitor, "Mantonomoh."

pear ridiculously small. At the battle of Austerlitz, where he gained one of his most famous victories, his army numbered but 75,000 men. His great campaign in Russia was undertaken with an army of 450,000 men. At the battle of Leipsic, called "The Battle of the Nations," there were 136,000 French opposed to 230,000 allied troops. His army at Waterloo, his last battle, was fought with about 75,000 men. How small these armies seem in comparison with the armies of to-day! Of the five great continental Powers of Europe,—France, Russia, Germany, Austria-Hungary and Italy,—each one of them has a standing army of about 1,000,000 men, and upon necessity the whole male population able to bear arms can be sent into the field.



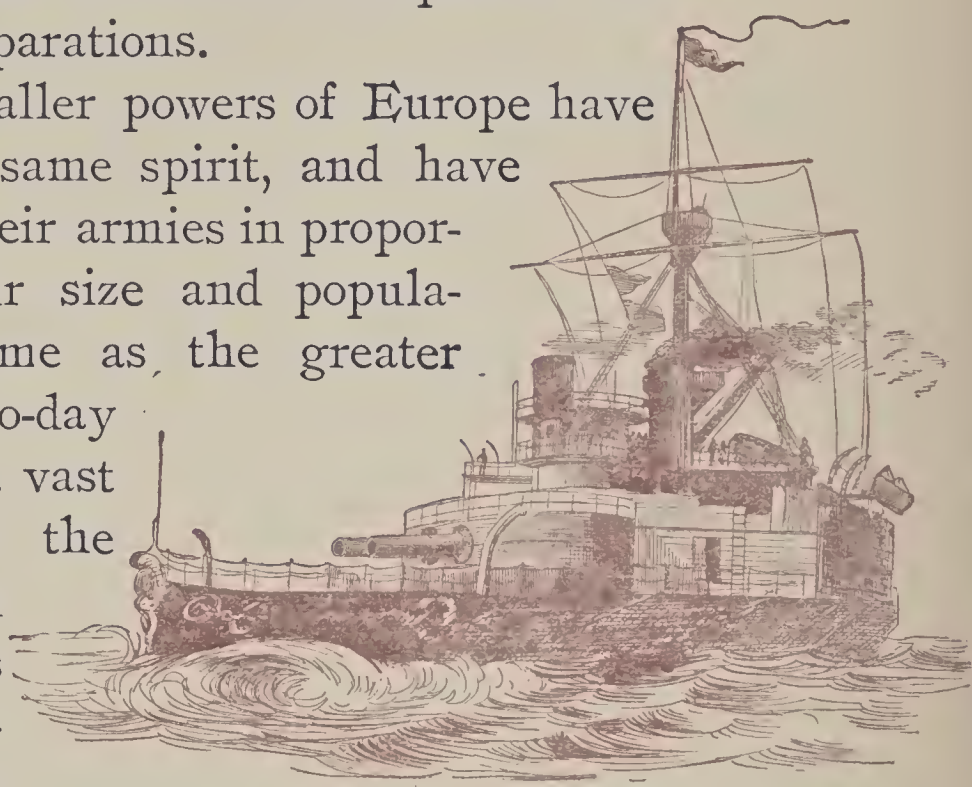
"Old Ironsides."
U. S. ship of war "Constitution." Type of battle ships one hundred years ago.

Great Britain is equally prepared for war, and her army numbers 450,000 men, but her greatest display of warlike power is in her na-

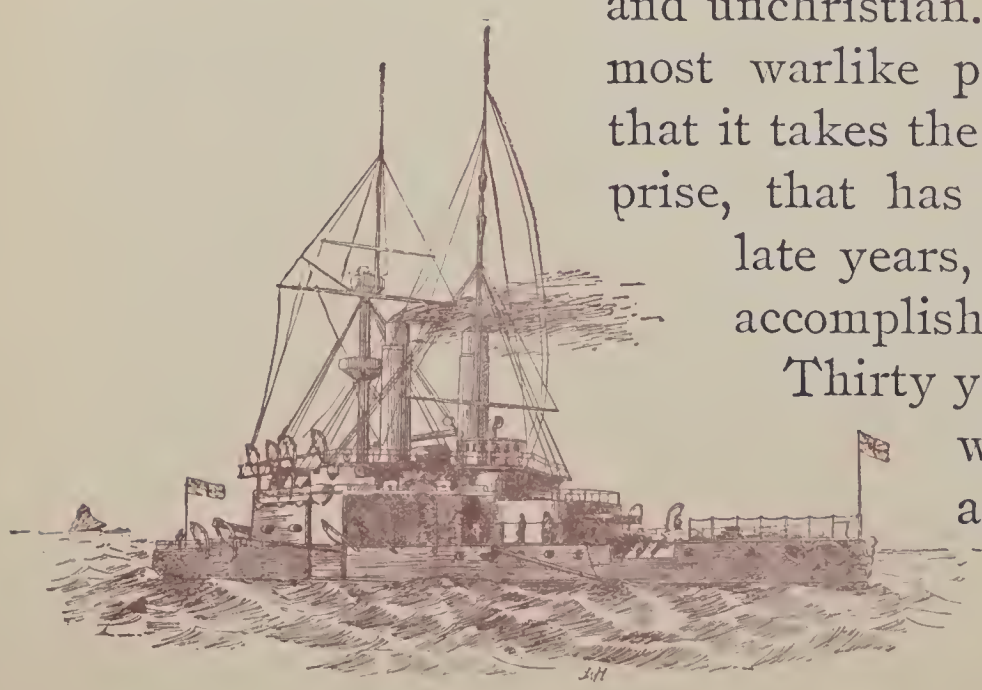
The U. S. Battle Ship "Missouri."
Nearly wrecked by explosion in target practice, April 13, 1904.

vy. The fleets of all these powers are continually being increased, and it is a well-known fact that more than seventy-five per cent of all the revenues of these countries is expended in warlike preparations.

The smaller powers of Europe have caught the same spirit, and have increased their armies in proportion to their size and population, the same as the greater powers. To-day Europe is a vast camp, and the young men of the nations are withdrawn from peaceful pursuits and housed in army barracks, where in the life of the camp they receive a training distinctly cruel and unchristian. Perhaps the most warlike preparation, in that it takes the world by surprise, that has been made in late years, has been that accomplished by Japan. Thirty years ago Japan was unknown as a military power; to-day she is

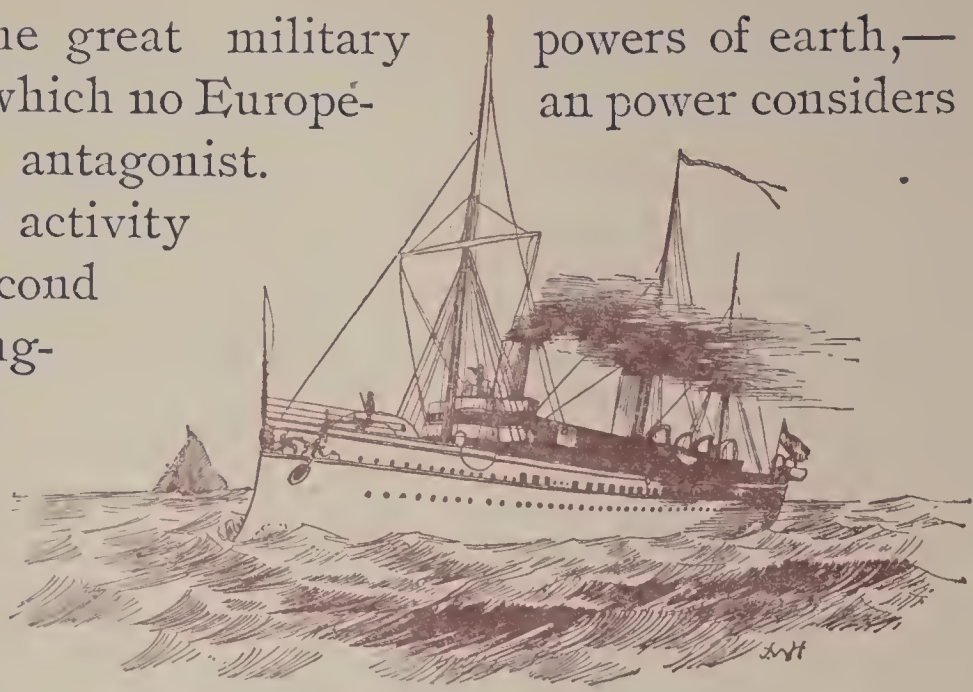


British Battle Ship "Victoria."
Sunk in collision with the "Camperdown," off Tripoli.

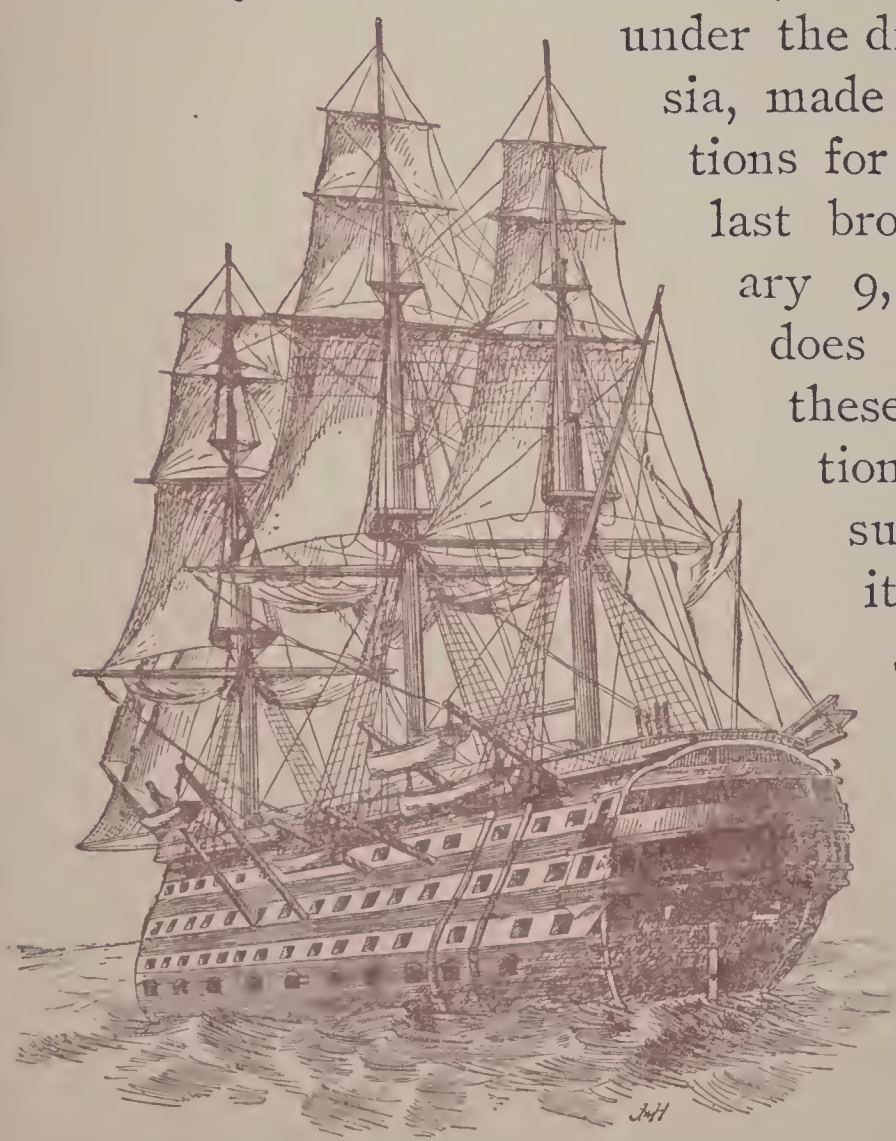


British Battle Ship, "Nile."

one of the great military powers of earth,—a nation which no European considers a mean antagonist. In naval activity she is second only to England. By her example, and especially because of the defeat by her of the Chinese, the latter country, under the direction of Russia, made great preparations for war, which at last broke out, February 9, 1904. What does it mean that these heathen nations develop so suddenly into military powers of such great strength? Is it not because they are preparing for the last act of the great drama of

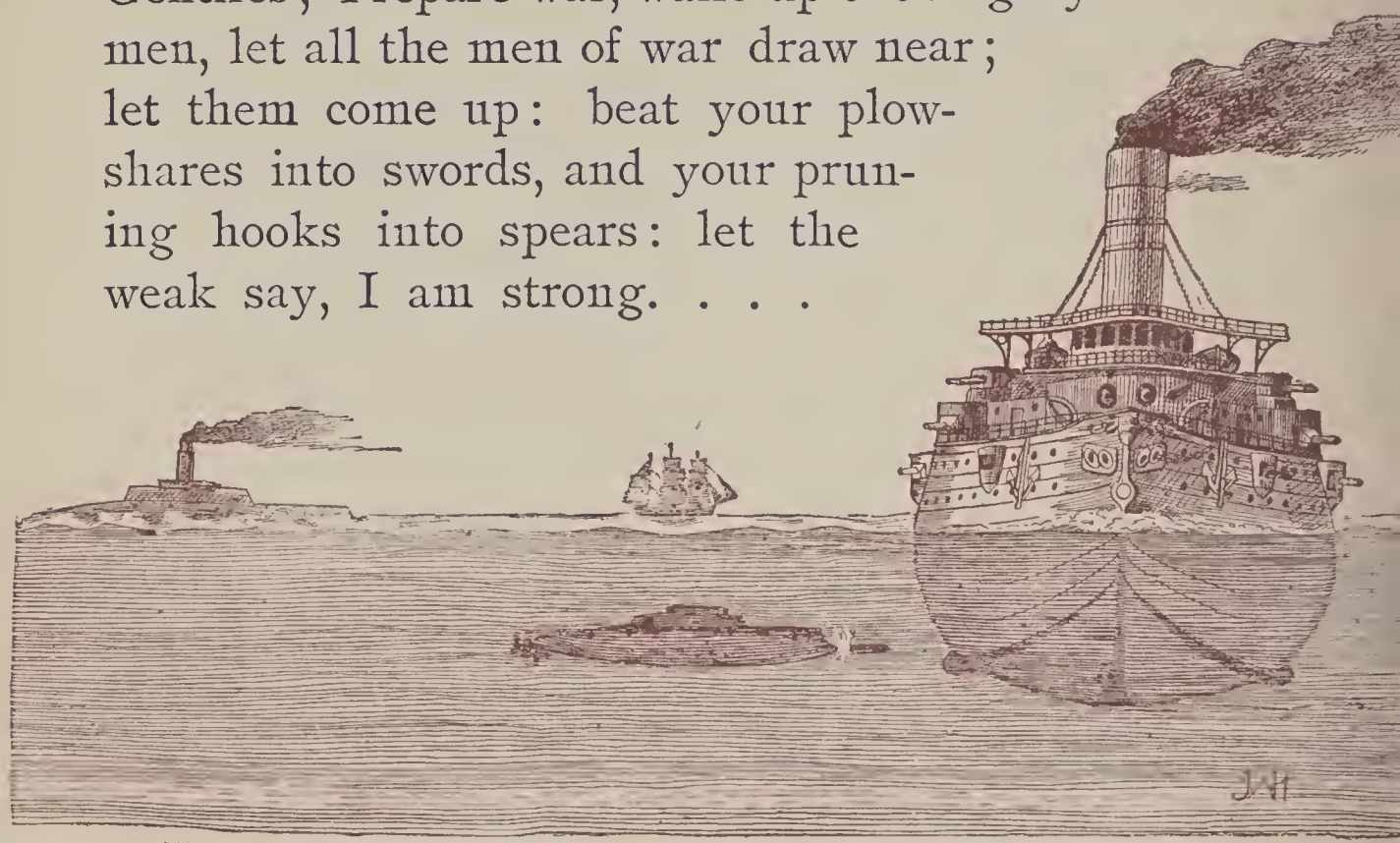


The Kaiser's Steam Yacht, "Hohenzollern."



British Training Ship, "St. Vincent."

the world's history? The prophet Joel, looking to this time, exclaimed, "Proclaim ye this among the Gentiles; Prepare war, wake up the mighty men, let all the men of war draw near; let them come up: beat your plowshares into swords, and your pruning hooks into spears: let the weak say, I am strong. . . .

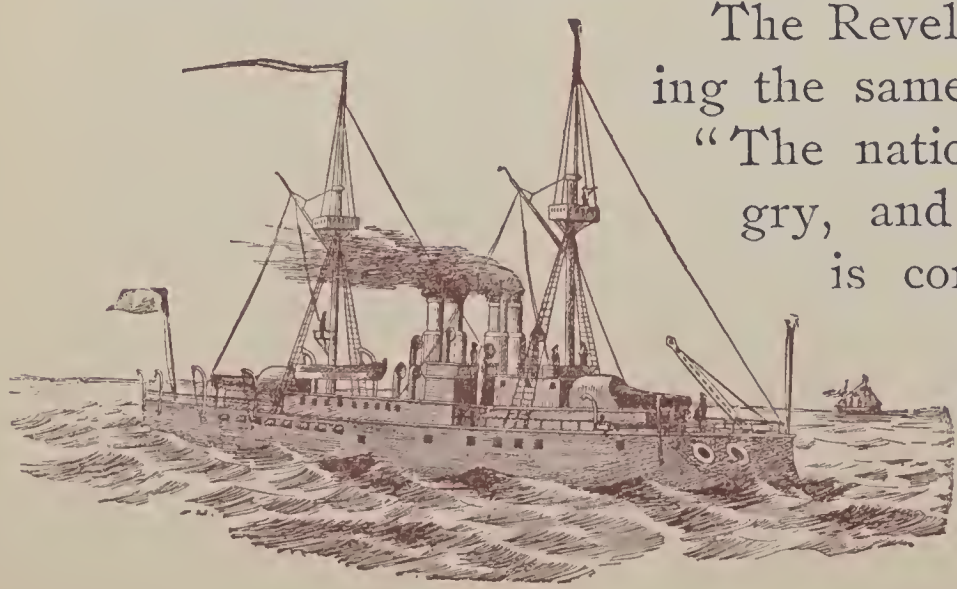


The Torpedo Boat Afloat. The Attack Under Water.

The Holland Submarine Torpedo Boat.

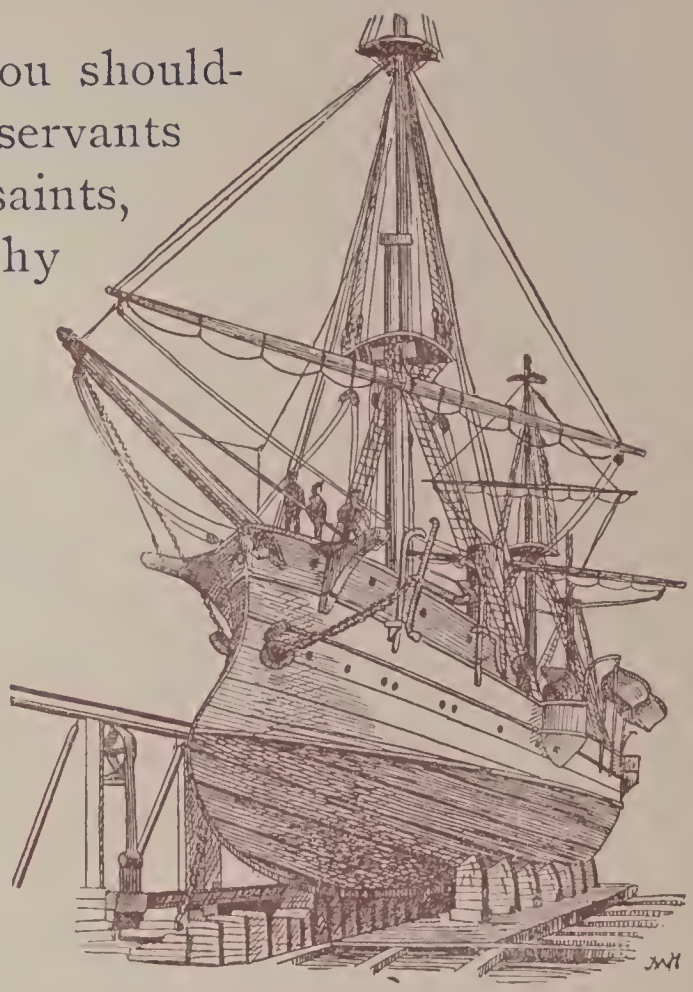
Let the *heathen* be awakened, and come up to the valley of Jehoshaphat: for there will I sit to judge the heathen round about. Put ye in the sickle, for the harvest is ripe." Joel 3:9–13.

The Revelator, describing the same time, says: "The nations were angry, and Thy wrath is come, and the time of the dead that they should



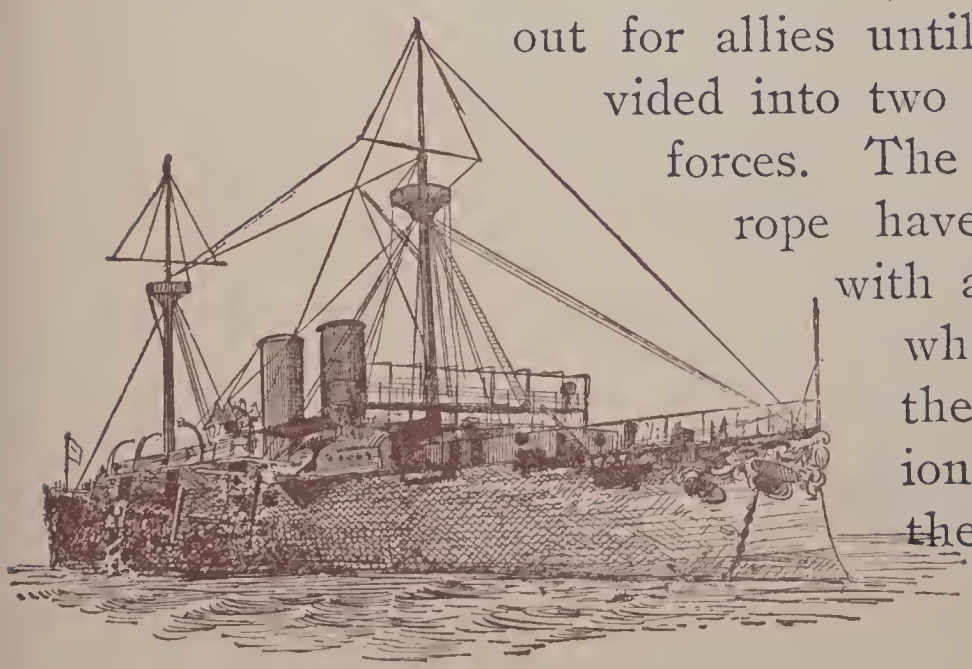
French War Ship.

be judged, and that Thou shouldest give reward to Thy servants the prophets, and to the saints, and them that fear Thy name, small and great; and shouldest destroy them which destroy the earth." Revelation 11:18.



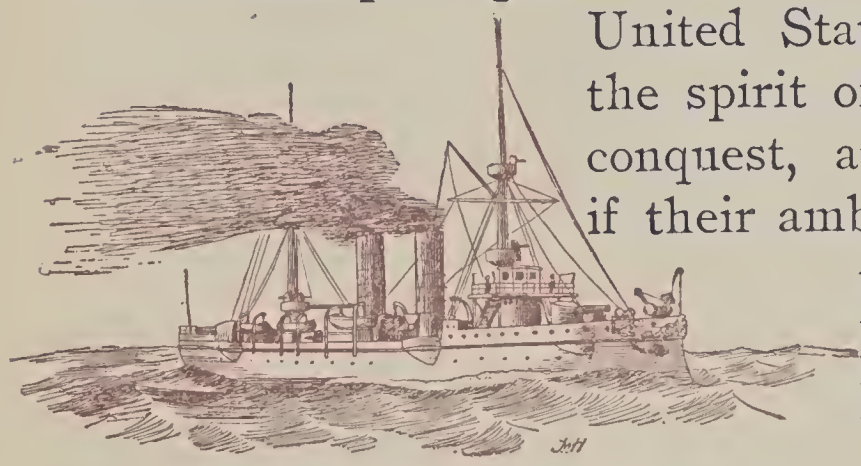
Flagship of the Mexican Navy, "Zaragoza."

The nations are angry. They are jealous of one another, each fearing that the other will gain some advantage in power, trade, or an increase of territory; hence the mustering of armies and the manufacture of implements of warfare with a death-dealing capacity marvelous in accuracy and power. France and Germany, hating each other with intense hatred, each has reached out for allies until Europe is divided into two great opposing forces. The nations of Europe have been seized with a land hunger, which has led to the forcible division of Africa and the occupation of China. There



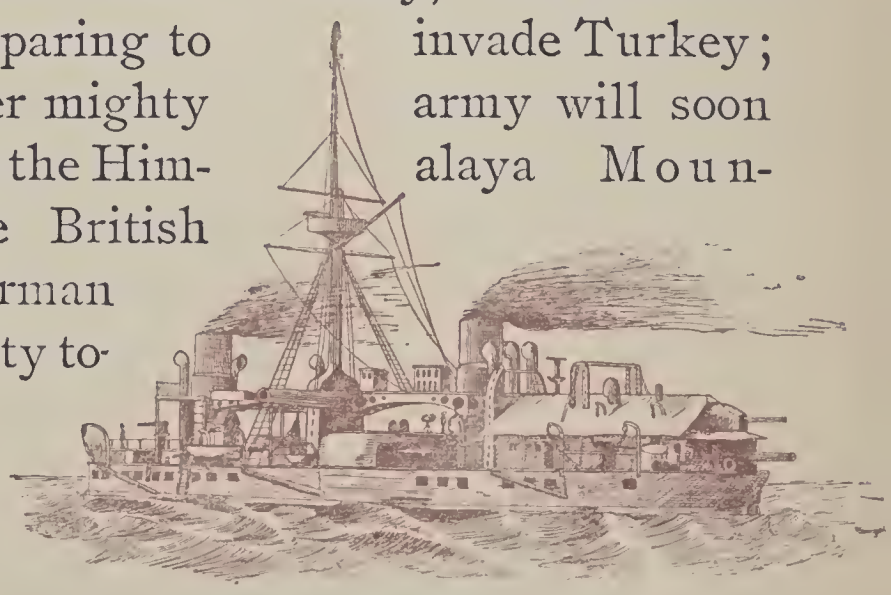
Spanish Cruiser, "Infanta Maria Theresa."
Destroyed in the Spanish-American War.

is scarcely an island of the ocean, from magnificent Madagascar to the smallest specks of land in the Southern seas, that has not within the last few years been forcibly taken posession of by some of the European powers. Even the people of the United States have caught the spirit of extension and conquest, and it is doubtful if their ambition will be content with the West Indies and the Philippines.



Argentine War Ship, "El Nueve de Julio."

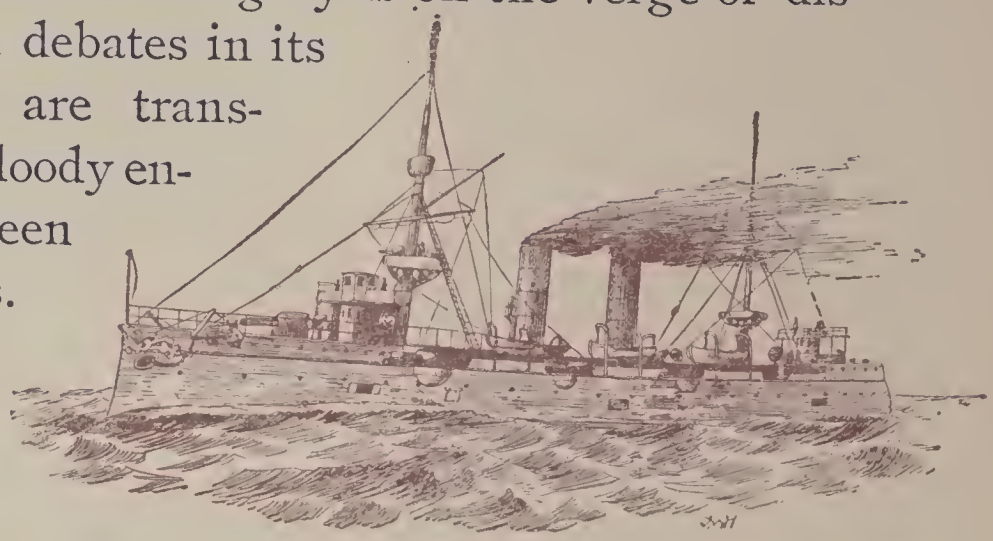
With such a state of affairs one may expect great preparations for war,—may expect "wars and rumors of wars." To-day,* the rumor is that Russia is preparing to invade Turkey; to-morrow, that her mighty army will soon force the passes of the Himalaya Mountains and invade British India. Again, German and British hostility toward each other leads the two nations to the brink of war. At another time



Italian Battle Ship, "Dandolo."

* Just at present Russia is involved in a bloody war with Japan, and up to this time (May 10, 1904,) the results are altogether against her. But it is a well-known fact that for a long time Russia has had an avaricious eye on Turkish territory, and is merely waiting the favorable moment, impelled by some pretext or other, to sieze a portion of the sultan's possessions.

France and Great Britain are growling at each other over Egypt and other complications in Africa. The empire of Austria-Hungary is on the verge of dissolution; the debates in its parliament are transformed into bloody encounters between the members. Southern Germany is not reconciled to its subordinate position in the empire; the socialists are active, and nihilism stands in the dark with a dagger, ready to thrust through any and every king or statesman in its way. Pope Leo, before his death, aided by the vast body of the Catholic clergy, was secretly planning for the overthrow of the kingdom of Italy, the restoration of his temporal power, and the regaining of his position as the arbiter of European affairs. Is it any wonder that under such circumstances there should be "wars and rumors of wars?" The United States is affected by the prevalent spirit of these significant times. We have a "Monroe Doctrine,"



Japanese Protected Cruiser, "Yoshino."

Chinese Iron Clad, "Chen Yuen."

"Fighting Tops" of Modern War Vessels.

which is very offensive to some of the European powers, and its maintenance can be effected only by armies and ships of war. Hence a "vigorous foreign policy" is advocated, a strong navy is being built, and the highest military officers of the United States are advocating an increase of the army.

It is the fixed purpose of this government to allow no European power not now possessing colonies in this hemisphere, to gain any territory on this continent, and an attempt to do so may at any time bring the United States into collision with some foreign, or grasping European power.

Nations do not make such preparations for war without a purpose. A nation cannot go on always arming and never fighting. At some time the storm will burst in its fury, and all past

Russian Battle Ship, "Petropoulovsk," Sunk by a Mine off Port Arthur, April 13, 1904.

wars will sink into insignificance before that conflict. In the last great struggle, the "mighty ones of God" (see Joel 3 : 11) will take part. Says another prophet: "The nations shall rush like the rushing of many waters: but God shall rebuke them, and they shall flee afar off, and shall be chased as the chaff of the mountains before the wind, and like a rolling thing before the whirlwind." Isaiah 17 : 12, 13.

Several times it has seemed that a general European war could not be avoided; but a settlement has been speedily effected and the powers have again quieted down to watch one another. Why is this?—for the reason that God has a work to be done in the earth. The angels of God are holding the winds of strife until the "servants of God" are "sealed." Revelation 7 : 3.

It will not be long now, however, before "rumors of war" will be turned to war itself,—war, grim and terrible—and none can be safe except those who have made God their trust, whose hope is in another world than this, even the new earth, wherein shall dwell the righteous. Matthew 5 : 5; 2 Peter 3 : 13.

Not till then will wars cease, and peace reign on earth from the rising even to the setting of the sun.

DISTRESS OF NATIONS

Battle of the Yalu—China and Japan

AND upon the earth distress of nations with perplexity." Luke 21:25.

The times which are to precede the coming of the Lord are to contain an abundance of evidence that He is near. There are to be signs in the heavens — the darkening of the sun and moon and the falling of the stars. There are to be signs on the earth — sin, wickedness, and unbelief in a marked degree. Vast armies preparing for battle are to tell that the nations are angry. From all these things we are to understand that God's wrath is soon to be poured out.

Of the nations the Lord has said they shall have "distress" with "perplexity." A glance at the peoples of the earth will make it apparent to every one that such a condition prevails, and that the statesmen of the world are greatly

AMERICAN SOLDIERS.— *War Footing not Estimated.*

troubled to know what to do to alleviate the distress.

One of the causes of this condition of things is the militarism which prevails causing distress in two ways: *First*, by withdrawing so many men from peaceful pursuits, and putting their labor upon women, while the men lie idle in the camp; *secondly*, because of the enormous taxation by which the immense armies of the world are maintained. Every nation of Europe groans under these two closely allied burdens.

BRITISH SOLDIERS — War Footing not Estimated

This excessive militarism, and the consequent enormous burden of taxation, dates from the Franco-Prussian war of 1870–71. France had been the first military power in Europe, but in measuring swords with Prussia was defeated. Prussia thus suddenly becoming great and powerful, the head of Germany, exacted a severe penalty from France. A vast sum of money and the two provinces of Alsace and Lorraine were taken by

Germany. This deeply wounded the national spirit of France, and a determination to at some time regain those provinces took posession of her.

The rapidity with which the French nation recovered from the defeat of that terrible war astonished the world. Germany, alarmed, increased her army. Then France increased hers. So the race began. Germany made Austria an ally. Then the triple alliance was formed, of Germany, Austria-Hungary, and Italy. By the terms of this alliance these powers were pledged to keep up vast armies. France, isolated and threatened by all her immediate neighbors, finally formed an alliance with Russia. So the armament of all these powers, and the taxation necessary to support it, goes on. Other nations, seeing the inevitable conflict coming, and the necessity of being prepared, have increased their armies, and thus added to their taxation.

FRENCH SOLDIERS.— Possible War Footing 3,000,000.

The statesmen of these nations, knowing that war with such armies and weapons as are now

used means little less than wholesale destruction, exert themselves to prevent war, still the expectation of it is so wide-spread that from the king's palace to the peasant's hut there is constant fear of a conflict.

Another phase of the distress of the nations lies in the fact that those powers which are in alliance distrust one another, each suspecting the others of contracting secret alliances. The feeling of the nations one toward another is well expressed in the words of the poet describing Fitz James and Red Murdock, his guide, as they went up the mountain together:—

GERMAN SOLDIERS.— Possible War Footing 3,975,000.

> "Jealous and sullen, on they fared,
> Each silent, each upon his guard."

Such a strained condition of affairs cannot but lead to distress of nations.

Another cause of distress closely connected with the preceding is the dissatisfaction of vast masses of the peoples of Europe, and also, to

some extent, of all the world, either with their present systems of government, or the way the laws are administered.

Before the American Revolution, the idea that the common people had any rights was confined to a few advanced thinkers. To submit the body to the exactions of the king and the soul to the priest, was the supreme and only duty of the common people. In 1776 a new age,—an age of the people, dawned. Liberty, driven by persecution from the Old World, fled to the wilds of America, and there undertook to defend the rights of the common people. She claimed the right to erect a church without a pope and a state without a king. Europe felt the reaction from this movement, and the French Revolution, the greatest event of modern history, was helped forward by it. Since that time the spirit of liberty, though often cast down and crushed, has been gaining ground in Europe. At times, as in 1848, it has swept kings from their thrones and popes from their altars.

SOLDIERS OF AUSTRIA-HUNGARY.— Austrian War Footing 1,240,000

At the present time, kings and priests are endeavoring to tighten their grip on the people, and the result is a spirit of opposition to the present conditions. The nihilists of Russia, the communists and anarchists of France, Spain, and Italy, are parts of a dissatisfied public, which sometimes honorably, and sometimes in the worst possible way, strives to bring about a new order of things. The better class of these agitators aim in their parliaments, and in other legitimate ways, to bring about greater liberty; the worst of them use the dagger and dynamite to terrorize kings and gain what they desire.

ITALIAN SOLDIERS.—Possible War Footing 2,200,000 Men.

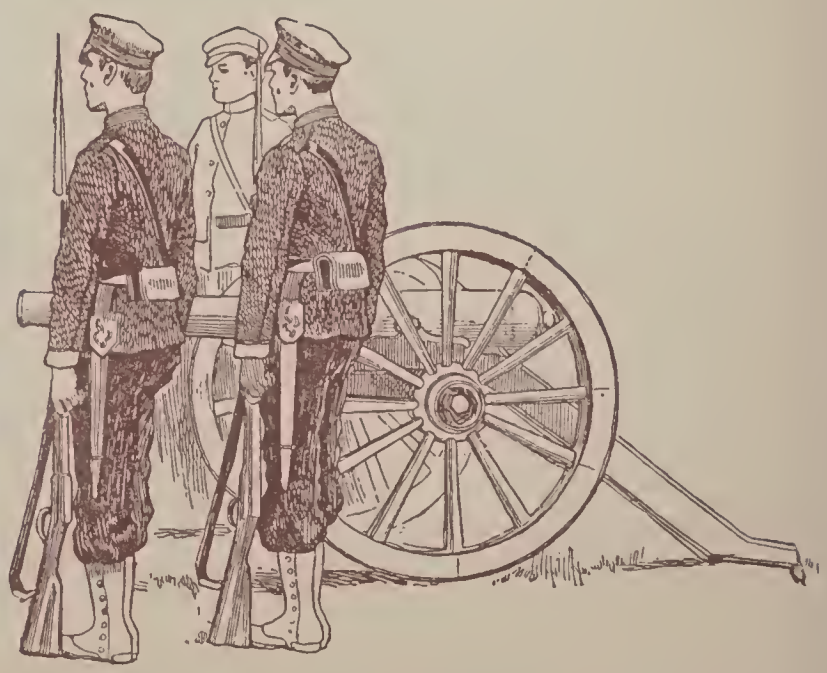
This feeling of unrest has crossed the Atlantic, and is being widely diffused throughout this country.

SPANISH SOLDIERS.—Possible War Footing 480,000 Men.

RUSSIAN SOLDIERS.— Possible War Footing 8,400,000.

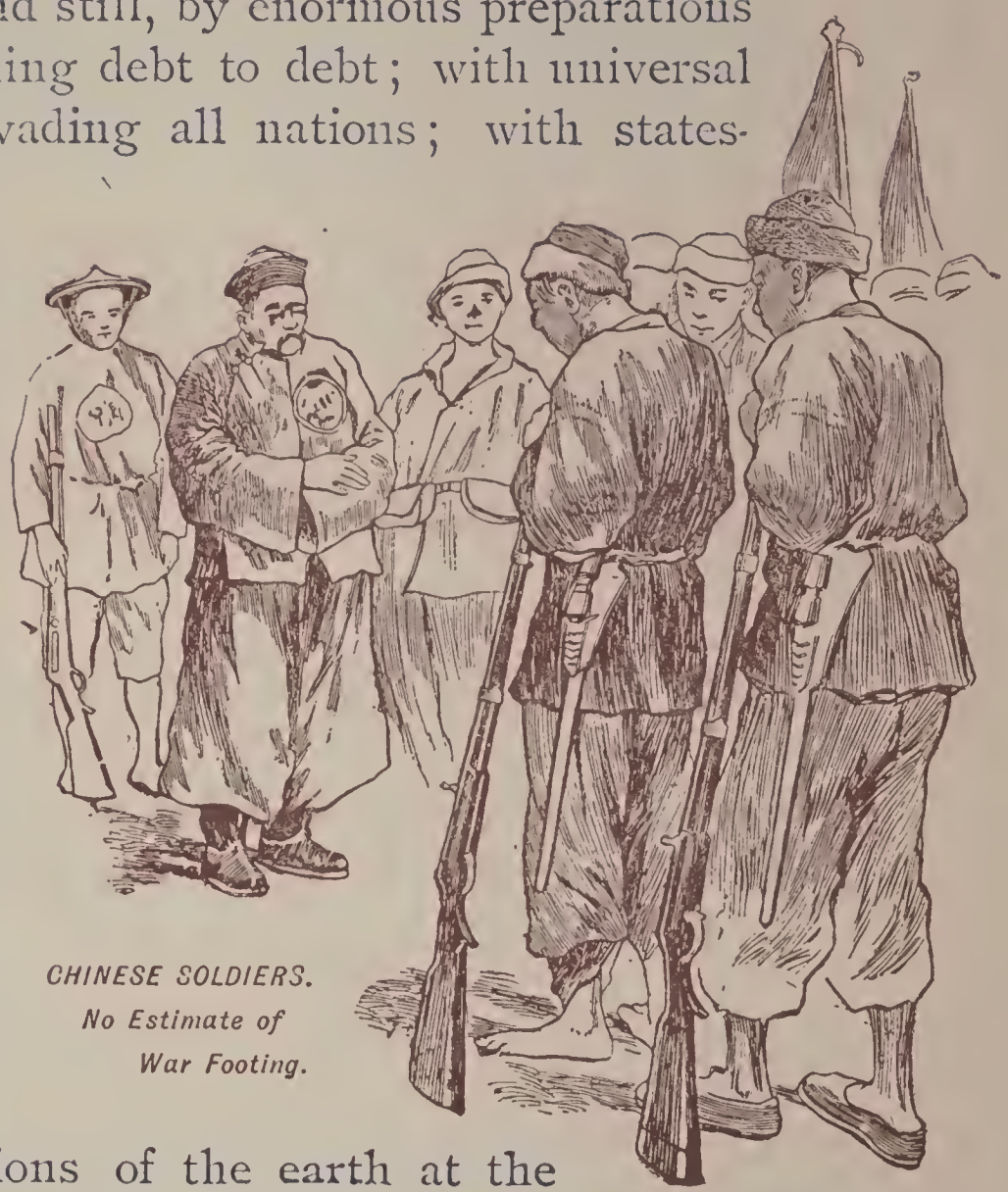
The marvellous aggregations of capital, popularly known as "trusts," by which business and the profits of business are being gathered more and more into the hands of a few, necessarily ruin thousands of men of smaller means. The laboring people do not believe that the rewards of toil and honest endeavor are equally distributed. Thinking men, who have studied history in a way to understand its philosophy, hold that the times are similar to the years immediately preceding the French Revolution; hence they look for some terrible outbreak in the near future. Unrest is universal, and unrest is certainly a precursor of revolution.

With the nations joined in alliance, burdened



JAPANESE SOLDIERS.— No Estimate of Number

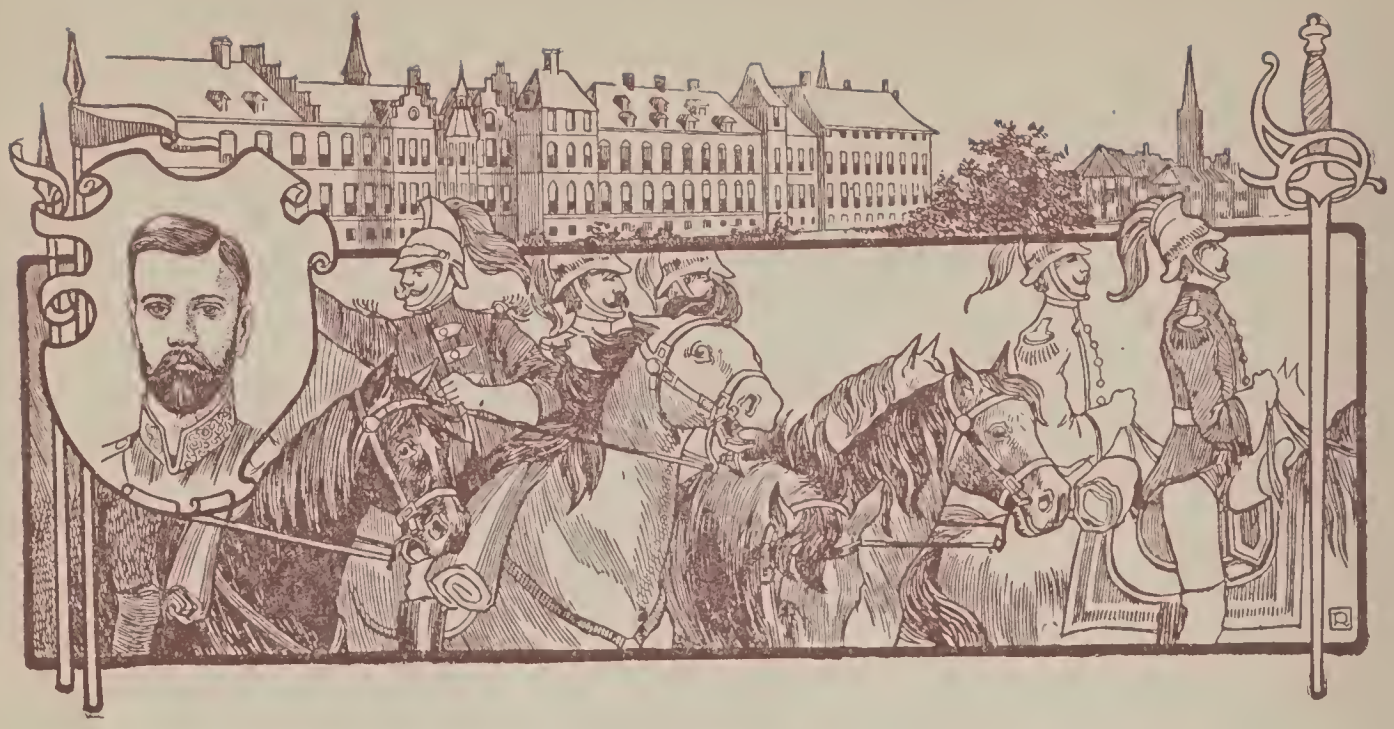
with debt, and still, by enormous preparations for war, adding debt to debt; with universal jealousy pervading all nations; with statesmen at their wits' end to know how to guide their ships of state past the rocks that threaten to crush them in pieces; and with a restless, dissatisfied, and often rebellious people, the nations of the earth at the present day are full of the "distress" which was predicted by our Lord as one of the evidences of His soon coming.



CHINESE SOLDIERS.
No Estimate of War Footing.

In such days as these, happy is he whose hopes being withdrawn from this troubled world are placed upon Christ and His kingdom, which soon will take the place of all earthly kingdoms.

THE figures showing military resources in this article consist of all males capable of bearing arms in the respective countries, and are taken from the World's Almanac.



War Spirit and Peace Talk.

Saying, Peace, peace; when there is no peace." Jeremiah 6:14. "And the nations were angry." Revelation 11:18.

"And the nations were angry." Revelation 11:18.

It is often repeated from pulpit and press that the closing years of the Christian era are to be days of peace, safety, and good will among men; but unfortunately this pleasing conceit is not borne out by the teaching of the Scriptures.

In the previous chapters the evidences have been given that the last days are to be marked by stupendous preparations for war. It is well to remember that back of such preparations there must be the war spirit in the hearts of the people. The statement in the Bible, "And the nations were angry," shows that such a war spirit

will exist, and the context shows clearly that this statement refers to the last days. Several important steps are introduced in the text, taking us down through the anger of the nations to the final destruction of the wicked:—

First, "And the nations were angry."

Secondly, "And Thy wrath is come."

Thirdly, "And the time of the dead, that they should be judged," showing that these events occur during the time of the investigative judgment.

Fourthly, "And that Thou shouldest give reward unto Thy servants the prophets, and to the saints, and to them that fear Thy name, small and great."

Fifthly, "And shouldest destroy them which destroy the earth." Revelation 11:18.

This enumeration, occurring in close connection with that of the anger of the nations, proves conclusively that the last days of this earth's history will be filled with war and unholy strife, and that they will not close in peace and safety as is fondly supposed by many.

This very peace talk is foretold in Isaiah 2: 3, 4. "And *many people* shall go and say, Come ye, and let us go up to the mountain of the Lord, to the house of the God of Jacob; and He will teach us of His ways, and we will walk in His paths: for out of Zion shall go forth the law, and the word of the Lord from Jerusalem. And He shall judge among the nations, and shall re-

buke many people: and they shall beat their swords into plowshares, and their spears into pruninghooks: nation shall not lift up sword against nation, neither shall they learn war any more."

In verse 2 it is said that this shall "come to pass in the last days." But this is a prophecy of what "*many people*" shall say, and not what the Lord says. The true war feeling of the last days (see Joel 1:15; 2:1) is foretold by the Lord through His prophet, Joel:—

"Proclaim ye this among the Gentiles; *Prepare war*, wake up the mighty men, let the men of war draw near; let them come up: beat your plowshares into swords, and your pruninghooks into spears: let the weak say I am strong. Assemble yourselves, and come, all ye heathen, and gather yourselves together round about: thither cause Thy mighty ones to come down, O Lord. Let the heathen be wakened, and come up to the valley of Jehoshaphat: for there will I sit to judge all the heathen round about." Joel 3:9–13.

Jeremiah was given a vision of the earth in this time. He witnessed the marvelous war preparations among the nations, and in astonishment and fear exclaimed:—

"My bowels, my bowels, I am pained at my very heart; my heart maketh a noise in me; I cannot hold my peace, because thou hast heard, O my soul, the sound of the trumpet, the alarm of war. Destruction upon destruction is cried;

for the whole land is spoiled: suddenly are my tents spoiled, and my curtains in a moment. How long shall I see the standard and hear the sound of the trumpet." Jeremiah 4:19–21.

Verses 23–27 shows that the prophet's foretold "alarm of war" occurs just before the coming of Christ, and the desolation of the earth which is to follow.

While these pictures are not so pleasing as the people's cry of "peace and safety," they are the true representations of our times, for they are the Lord's own painting. But men cannot give up the thought of a time of peace, even though the Lord does say that there will be war. Nor is this sentiment confined to individuals. Nations talk of peace, and profess great love for peace even while making the greatest possible preparations for war. The greatest instance of this kind is that of

THE WORLD'S PEACE CONGRESS OF 1899.

This Congress was called, at the request of the Czar of Russia, by the Queen of the Netherlands, in the city of The Hague, and was in session from May 18 to July 29. The promoters of this Congress professed to recognize the "distress of nations" occasioned by the vast militarism of the day, which is sapping the vitality of the nations of the Old World. Its effort was to devise plans by which this could be moderated, or done away. Committees were appointed on Armaments, on Rules of War, and on Arbitration. Provision was also made for a High Court of Arbitration.

But not a single country represented in that Congress disarmed, or even reduced her estimates for the support of her army and navy. It has been broadly hinted that, while the Czar was personally honest in his professions of love for peace, his ministers made use of the occasion only to gain an advantage over other nations. That even while the Congress was in session their exertions, in the way of preparing for war, were redoubled. So far as the world can discover, Russia, though talking peace, still retains her sentiment for war.

Whatever may be true of the Czar, or of other individual rulers, the fact remains that at the present time the spirit of war dominates the world. It matters not how this spirit manifests itself, it is a significant fact, and constitutes a sign of the last days in which we are living. And while the war spirit has been among all nations for many years, its active manifestation has not appeared prominently until a comparatively recent period. A summing up of the recent prominent outbreaks may be in place.

THE CHINO-JAPANESE WAR.

For centuries Corea had been a bone of contention, and a debatable ground befween China and Japan. In 1894 the Corean insurrection in Tong Hak threw the nation into disorder, and both China and Japan sent troops to quell the disturbance.

China notified Japan that Corea was her tributary state, but Japan refused to acknowledge the claim. This was the real issue at stake in the war between China and Japan.

The conflict was short, and the successes of Japan brilliant and overwhelming. Japan had become modernized, while China was an overgrown fossil. The results of this war are stated by Robert E. Speer, in the "World's Work," as follows:—

"The treaty of Shimonseki, which terminated the Chino-Japanese war, not only settled the destiny of Corea, but also transferred to Japan the Liao Tung Peninsula, embracing a great portion of Manchuria and including the ports of Port Arthur and Talien-wan. It also opened Manchurian ports to all foreign trade, and assigned to the Japanese exclusive commercial advantages in the interior."

THE SPANISH-AMERICAN WAR.

Until this war Cuba was one of the remaining possessions of Spain in the New World. From the first occupation of the beautiful and fertile island, the mother country ruled with an iron hand. Her rule was not for the benefit of her subjects, but simply to fill the depleted coffers of the home government.

On account of this course of oppression, uprisings were frequent. Cuba was but a pigmy beside Spain, but in these conflicts she fought like a giant. The final insurrection began April 12, 1895, when Marti and Gomez, the Cuban exiles, with a handful of men landed at Baracoa, and proclaimed the republic. Stubbornly the Cubans fought for liberty, and with all the forces that Spain could bring into action they could not conquer the handful of ragged, poorly equipped natives.

Men were hunted in Cuba like wild beasts, prisoners of war were murdered in cold blood, the sick and wounded were bayoneted or shot as they lay in their hospitals; the people of whole districts were herded together in the concentration camps, like cattle, but unlike cattle were not fed, though they were forbidden to seek subsistence in the only way possible to them, namely, by agriculture; homes were burned, plantations were destroyed; every feeling of humanity was outraged.

To a large extent the sympathies of the American

people were with the oppressed Cubans. This sentiment found expression in more or less half-hearted efforts to intervene between Spain and her rebellious colony, but the commercial interests of the sugar trust and allied enterprises said, Nay, and so Spain's oppression continued.

Any intervention of the United States for the emancipation of Cuba was scarcely a possibility, until that fatal night, February 15, 1898, when the battleship "Maine" was treacherously destroyed in Havana harbor. Then, in a moment, the war spirit blazed forth from Maine to California, from the Lakes to the Gulf, until even the peace-loving President, William Mckinley, was compelled to take steps which, in a few brief weeks, led to the open declaration of war.

A war fund was immediately voted by Congress, troops were called out, the navy strengthened by every available means, and coast defenses put in the best condition possible. A fleet was sent to blockade Havana, and the Asiatic squadron at Hong-Kong, under Admiral Dewey, was ordered to the Philippine Islands to take care of the Spanish fleet at that point, and thus war was on once more.

The opportunity of a life time came to Dewey when he met and utterly destroyed the Spanish fleet at Manila. And although he sustained the combined fire of the fleet and the land batteries, not a ship was lost, not a man was killed. Land forces were sent to both Cuba and the Philippines to co-operate with the navy. The Spanish fleet under Cervera, after being for some time bottled up in the harbor of Santiago de Cuba, made a dash for freedom, but met with disaster on every hand, not a vessel escaping. Spain at last saw the futility of prolonging the struggle, fighting ceased, and peace was at last declared.

THE ENGLISH-BOER WAR.

The Transvaal and the Orange Free State, in Africa, were, before the war with England, independent republics, that had been settled and built up by the Dutch Boers, or farmers.

In late years the discovery of great mineral wealth filled the Transvaal with foreigners (called Uitlanders), chiefly English, who demanded a share in the administration of the government. But at this time these Uitlanders had so increased in numbers that they comprised a majority of the inhabitants of this country, and as they were intensely loyal to England, the natural foe to the Boer government, the Boers did not dare to grant them the right of franchise. They feared, and rightly, that the newcomers would "*vote away the independence of the state.*"

The refusal of franchise was resented by the English government and war followed. It is conjectured that the Jamieson raid on Johannesburg, in 1895, was an attempt to cause an outbreak so that the British might quell it by force and thus assume control.

The failure of the Jamieson raid was soon followed by a war, the magnitude of which is little understood. England poured into Africa 250,000 men to conquer a few farmer-soldiers. This force was four times larger than that under Wellington when he crushed the giant military power of Napoleon at Waterloo. Yet the war dragged its weary way on for many months before the sturdy Boers were brought into subjection to British rule.

RUSSO-JAPANESE WAR.

At the close of the recent war between China and Japan, the latter government assumed control of Corea. At the same time the Liao Tung Peninsula, embracing a great

portion of Manchuria, and including Port Arthur and Talien-Wan, were given to Japan.

But Russia, Germany, and France joined in compelling Japan to sign a treaty which deprived her of the rights she had secured in Manchuria. These governments then proceeded to take possession of such portions of Chinese territory as they desired as their reward for saving China from Japan.

In this scramble for Chinese territory, Russia, contrary to her agreement with the allied powers, remained and strengthened her position in Manchuria. She also pursued an aggressive policy in Corea, the integrity of which government Japan regarded as essential to her own safety.

The interference of these governments has deprived Japan of the fruits of her war with China, and has brought to her very doors an unscrupulous power that is a menace to her own government. Under these severe provocations Japan patiently bided her time, and began such preparations for war as are now the surprise and wonder of the world. Of the policy of Japan in this trying situation, Robert E. Speer says, "The wonderful thing has been, not that Japan has looked upon all this with amazement and anger, but that she has dealt with it with patience and self-control."

From an article by Kogoro Takahira, Japanese Minister to the United States, published in *The World's Work* for April, 1904, the following facts have been gathered:—

Japan became convinced that Russia's designs upon Manchuria were to occupy that territory to her own advantage, thus "threatening the principle of equal opportunity for the development of the interests of all the powers in Manchuria." Such occupation of Manchuria by Russia would cut off Japan's treaty rights in that territory, and threaten the integrity of Corea, "whose independence Japan regards as absolutely essential to her own repose and security."

Hence in August, 1903, Japan approached the Government of Russia with propositions which "comprised the recognition by both powers of the independence and territorial integrity of China and Corea; the acknowledgment of special interests possessed by each power, respectively, in these countries, and the maintenance of the principle of equal opportunity in matters of commerce and industry of all foreign powers in both China and Corea."

No reply was made by Russia until October, and then only of an equivocal nature. Japan continued negotiations with Russia, holding firmly to the principles involved in her first communication, but making such concessions as were consistent with her own safety. Russia remained arrogant in her position, but to gain time evidently prolonged negotiations. Meanwhile she was rushing her armies into Manchuria, massing her war fleet at Port Arthur, and preparing that city for the coming struggle which she well knew her course of action would precipitate.

Finally Japan notified Russia that if negotiations were further delayed, or continued unsatisfactory, "the Japanese Government would be compelled to consider what measures it would deem it necessary to take in order to protect its rights and interests."

As Russia still pursued its policy of delay, on February 5, 1904, diplomatic relations were severed, and the Japanese Minister withdrew. Three days later, at midnight, the Japanese fleet made its notable attack upon the Russian squadron at Port Arthur, although "the first shot of the war was fired by a Russian vessel at a Japanese vessel off the harbor of Chemulpo on the afternoon of February 8th."

Evidently Russia was not ready for the war, and had hoped to delay the issue until she could more thoroughly fill Manchuria with her troops and strengthen her fleet. Hence she has raised the cry that Japan, in making her attack, violated international law; but other powers did not consider that this plea called for any interference on their part.

Russia has also endeavored to create sympathy by the cry that this war was by a "Christian" nation against a "heathen." But "the civilized world has refused to accept a religious formulation of the conflict." Sympathy is largely with the plucky little island kingdom which has done so much during the past twenty years to free herself from the isolation and restrictions of effete heathenism. On the other hand, the awful tyranny and Russian oppression, together with the accounts of Jewish massacres, are not recommending Russia to the sympathies of the civilized nations. One feature of the situation is worthy of notice; perfect religious liberty and freedom maintain in Japan, while warfare, intolerance, imprisonment, banishment, and perhaps death, is the fate of those who hold and advocate religious beliefs contrary to the creed of the established Greek Church of Russia.

THE MONEY QUESTION.

"YOUR gold and silver is cankered; and the rust of them shall be a witness against you, and shall eat your flesh as it were fire." James 5:3.

In the "Ingersoll and Bland Debate on Money," Colonel Ingersoll opened with the statement that "probably no subject in the world is less generally understood than that of money." Professor Bland, in his reply, began by saying, "Colonel Ingersoll is correct in saying that no subject is less generally understood than that of money."

In the debate each endeavored to tell the other, and incidentally the rest of the world, all about it. Both are undoubtedly sincere; but one said that "there is money enough in the country to transact the business," and advocated strict adherence to a sound money, or gold, basis. The other took the opposite position, and advised that we remain loyal "to the true American system of currency,—silver and gold coins, and treasury certificates."

The more we study this problem, the more complex we find it. It may be termed the difficult problem of the age. Certain it is that legislators and the money councils of nations have not solved it.

One class holds that the adoption of the gold standard will restore confidence, unlock money vaults, and cause a revival of business on every hand.

Another class urges that there is insufficient money in existence to transact the world's business; hence the free coinage of silver, and the expansion of the paper currency, is a necessity.

GOLD AND SILVER IN THE WORLD.

In A. D.	1000,	$ 160,000,000.
" "	1600,	960,000,000.
" "	1700,	1,485,000,000.
" "	1800,	4,489,900,000.
" "	1896,	8,139,300,000.

But, taking the lesson of years, and the experience of nations which have adopted one or the other standard, we find that neither theory brings the desired solution of the knotty problem. The adoption of a gold standard does not open safety vaults, and the free coinage of silver does not throw into general circulation the money so much needed to carry on the industries of the world.

All recognize the fact that when money circulates freely, the times are good. When money is scarce, the poor suffer, and trade languishes. There is plenty of it in the world, and any plan which will set it to circulating will bring the "good time coming," so long desired.

It is not possible to doubt the statistics which show that there is more gold and silver in the world to-day than ever before; yet it is so scarce in the avenues of trade that business is paralyzed. So little of it reaches the pockets of the people, that they do not have enough to buy the common necessities of life, although the country is overstocked with them.

WILLIAN McKINLEY,
Elected President of the United States in 1896 on Gold Basis.

The trouble lies in the fact that although there is a vast sum of money in the world — more than enough to meet all the necessities of trade — only about five per cent of it is in actual circulation.

The apostle James says: "Ye have heaped treasure together *in* the last days." James 5:3. (Rev. Ver.) And one of the great evidences that we are in the last days lies in the fact that ninety-five per cent of the money treasure of this world is collected — literally heaped up — in a few places, and five per cent of it is doing the business of the world. Where is all this money?

First, In 1890, about $2,000,000,000, or one-fourth of all the money of the world, was locked up in the safes of the banks of seventeen nations from which reports were obtained.

Secondly, An untold amount of wealth is be-

ing locked up in safety deposit vaults by those who will trust neither banks nor financial enterprises.

Thirdly, There is enormous treasure in the mints of the world.

Fourthly, A special fund has been created and set aside by many of the Old World nations, as a reserve war fund, so that they may be prepared for any emergency. The sums mentioned below are not reckoned with the general reserve funds of nations, and can only be unlocked by grim war. Germany has a war reserve fund of 1,500,000,000 francs ($300,000,000); France has 2,000,000,000 francs ($400,000,000); Russia has 2,123,000,000 francs ($430,600,000); Austria has 730,000,000 francs ($182,500,000).

These vast sums, taken together with the regular reserve fund of nations (the reserve fund of the United States is about $500,000,000), will amount to more than one-third of all the money of the world.

WILLIAM J. BRYAN,
Presidential Candidate in 1896, on Free Silver Ticket. Defeated by Wm. McKinley.

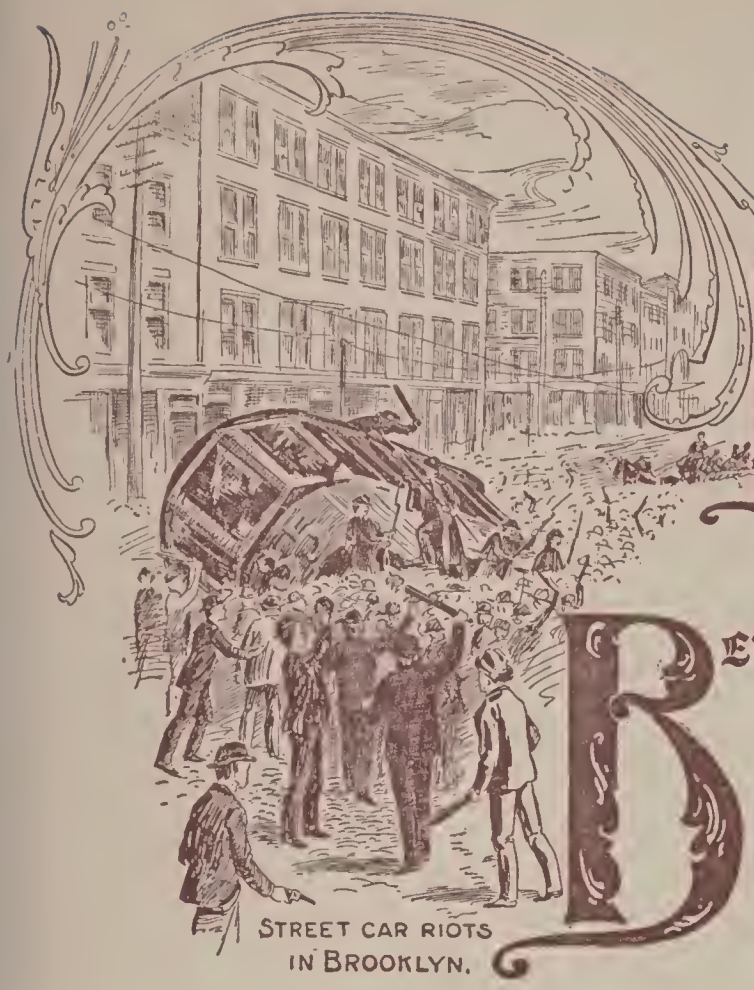
Is it any wonder that there is a scarcity of money? The vast amount of the gold of the Klondike, the great treasures of Cripple Creek, and other recent discoveries of gold and silver, and the free coinage of silver, will not remedy the evil. For a short time the avenues of trade may feel the im-

petus of this increase of treasure; but the mania for hoarding wealth is dominating individuals, syndicates, trusts, and nations. They will soon gather in any surplus, whether it be gold or silver. When the great struggle comes, both the gold and the silver will be found rusting and cankering in the treasure deposits of the rich.

The scarcity of money first affects the laboring classes. Because of this they become restive, and the consequent labor troubles, accompanied by demonstrations, strikes, and mob violence, in turn cause the capitalists to distrust the times, and to lock up their millions while the poor starve.

How startling are the words of the prophet, as in vision he had a view of the distress of those who by their covetousness have brought upon the world the present state of things:—

"They shall cast their silver in the streets, and their gold shall be removed: their silver and their gold shall not be able to deliver them in the day of the wrath of the Lord: they shall not satisfy their souls, neither fill their bowels: because it is the stumbling block of their iniquity." Ezekiel 7:19.



STREET CAR RIOTS IN BROOKLYN.

CAPITAL AND LABOR.

BEHOLD, the hire of the laborers who have reaped down your fields, which is of you kept back by fraud, crieth: and the cries of them which have reaped are entered into the ears of the Lord of sabaoth." James 5:4.

The above denunciation refers to the last days, the times in which we are now living. The preceding verse, as given in the Revised Version, says of these men, "Ye have heaped treasures together *in the last days.*"

Practically these texts charge that those who have "heaped treasures together"—those who have gathered to themselves such colossal fortunes as we see to-day—have done so by fraud, and oppression of the poor.

All wealth comes originally from the soil. The Apostle James uses the work of the laborer who reaps the products of the soil, as a type of all laborers, who by their work add to the world's wealth.

We have but to look about us to see that these texts are to-day being accurately fulfilled on every side. It is not necessary for the student of prophecy to go farther in order to prove that we are living in the "last days." Never in the world's history was there such a heaping together of great fortunes by rich men, corporations, syndicates, and trusts as at the present time. And never, amid such plenty, was there such general want and suffering among the poor.

REV. H. W. BOWMAN,
Author of "War Between Capital and Labor."

Well says Rev. H. W. Bowman, in his "War Between Capital and Labor:" "Such colossal fortunes, such hoarding of treasures, such combinations of wealth, with such rapid increase of poverty, was never witnessed before. Our age alone fits the prophetic mold."

It is not a crime to accumulate property; but when this property is acquired through oppression, through grinding the face of the poor,— those who are the real producers,—then "the cries of them" are heard by the "Lord of sabaoth," and one day He will require a terrible toll from the hand of the oppressor.

We are not of those who clamor for a leveling equality. The one whose brain institutes, and whose capital carries forward, any enterprise,

is entitled to his share of remuneration for the same. Still the workmen who furnished the bone and muscle and the skilled labor necessary to the carrying out of these plans, are equally entitled to fair remuneration for what they bring into the enterprise. If this principle — the principle advocated in God's word — could be carried out, there would be fewer great fortunes, and poverty, privation, and suffering among the toilers of the earth would not be known.

As an example in point may be mentioned two cotton mills that in the year 1880 paid their stockholders a dividend of twenty-one per cent, or over one-fifth of all capital invested, while their workmen were paid ninety cents a day. A prominent linen company, while paying the same wages mentioned above, one year declared a dividend of eighty per cent, or four-fifths of the capital invested.

It is against such operations that the Apostle James hurls the denunciation that the wages of the laborer "is of you kept back by fraud." By no possibility can such dividends be honestly paid, while the laborers, who have been one great element in its production, are ground down to the very limit of a mere day-by-day existence.

The book, "The Money Question," contains the following statements:—

"Thousands of men are forced to work for as low wages as fifty cents a day and support their families. One dollar a day is the average for

factory help in the East, while the owners clear hundreds of dollars. A few years ago an Eastern corporation reduced the wages of its common laborers from $1.50 to $1.25, while its president was receiving $75,000 per year, without any reduction of salary. In Massachusetts a large manufacturing firm reduced the wages of the largest class of its operatives from ninety cents a day to sixty-five cents, while the general manager was getting $83.00 per day without any reduction."

Dr. H. W. Bowman, in his book, "*The Money Question*," says: "The chief grievance of the laboring classes to-day is the inequitable distribution of wealth, every dollar of which is the product of labor, either mental or muscular. The producing classes do not receive the proper equivalent for their toil. They reap down the fields for speculators; they build railroads for capitalists; they run manufacturies for corporations; they delve in the mines for monopolists; and only make barely enough to live, while their employers amass princely fortunes from their toil. . . .

"The tendency of our age is to turn the laborer into a mere machine, and forget that he is a man. In some manufactories the employer would consider it degrading to speak to his hired men. These men, mere machines, holding their places as long as they are any good, are in their old age thrown out on cold charity, when they must either beg or go to the poor house to end their miserable existence. If the laborer received

his just dues from his work, he would be able to end his life in comfort and ease. The ambitious laborer does not look kindly toward such an end, and, as a result, we have the frequent strikes, lockouts, and labor riots, all over the civilized world. These all reveal the fact that the question of the just amount of wages paid by the employer is the chief cause of dispute between them. Here is the conflict, and it can never be done away with so long as circumstances remain as they are at present."

Prof. Cairnes stated the matter in almost the same language several years ago: "A constant growth of the national capital, with nearly equally constant decline in the *proportion* of capital which goes to support productive labor." As a consequence he says the result is "a harsh separation of the classes, combined with those glaring inequalities in the distribution of wealth, which most people will agree are among the chief elements of our social instability."

Dr. Bowman says: "Everywhere we find capital and labor arrayed against each other. While the shops and factories apparently move along as usual, there is from time to time an uprising among the laborers. There is no denying the fact that labor is becoming more thoroughly organized every day. This is likewise true of capital, and the contest which results grows more intense every year. Capitalists, to satisfy selfish greed and to put the laboring man at a disadvan-

tage, were the first to organize, and workingmen had to organize for mutual protection, at first, but later for retaliation. Both organize for selfish purposes—to gain an undue advantage of the other. The workingmen declare that they are defrauded out of an equitable proportion of the increase of wealth. They claim that while the capitalists are amassing vast wealth, they are reduced to want and starvation. They are now denouncing the injustice of the wage system, asking for a fairer share of the proceeds."

If wage-workers were paid their fair proportion of what they produce, there would be plenty in their homes. If this were done, there would be money to spend, and the cry of "hard times" in all lines of industry and trade would no longer be heard. There is no lack in our land of the good provisions of God to make all comfortable.

Overproduction of both farm and factory is the complaint, and yet processions throng the streets of our cities, crying for bread. There is no real overproduction, but the means to purchase has passed from the hands of the masses to the few who have appropriated to themselves the wealth of the nation.

In answer to the cry of "hard times," the following appeared in the San Francisco *Examiner*: "How is it in this country? We have so much to eat that the farmers are complaining that they can get nothing for it. We have so

much to wear that cotton and woolen mills are closing down because there is nobody to buy their products. We have so much coal that the railroads that carry it are going into the hands of the receivers. We have so many houses that the builders are out of work.

"All the necessities and comforts of life are as plentiful as ever they were in the most prosperous year in our history. When the country has enough food, clothing, fuel, and shelter for everybody, why are times hard? Evidently nature is not to blame. Who is?"

Abraham Lincoln.

At the close of the Civil War in the United States, President Lincoln said: "A time is coming which alarms and unnerves me, when all the wealth will be in the hands of a few. I have more anxiety for my country now than during the war."

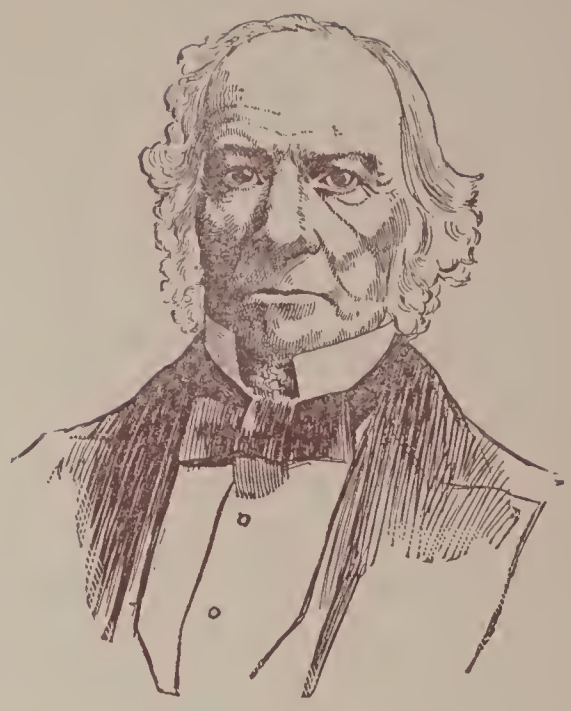
Mr. Henry George, in "Progress and Poverty," says:—

"Unpleasant as it may be to admit it, it is at last becoming evident that the enormous increase in productive power which has marked the present century, and is still going on with accelerating ratio, has no tendency to extirpate poverty, or

to lighten the burdens of those compelled to toil. It simply widens the gulf between Dives and Lazarus, and makes the struggle for existence more intense. The march of invention has clothed mankind with powers of which a century ago the boldest imagination could not have dreamed. But in factories where labor-saving machinery has reached its most wonderful development, little children are at work; wherever the new forces are anything like fully utilized, large classes are maintained by charity, or live on the verge of recourse to it. . . . In the United States it is clear that squalor and misery, and the vices and crimes that spring from them, everywhere increase as the village grows to the city, and the march of development brings the advantages of the improved methods of production and exchange. It is in the older and richer sections of the Union that pauperism and distress among the working classes are becoming most apparent."

When Abraham Lincoln spoke the words previously quoted the colossal fortunes of the present day were unknown, so there were but few millionaires in the United States. But how have they increased during the past forty years? The following statement from the Boston *Globe*, December, 1890, is to the point: "Men now living can remember when there were not half a dozen millionaires in the land. There are now four thousand six hundred millionaires, and several whose yearly income is said to be over a million."

Truly did Mr. Gladstone say: "There are gentlemen before me who have witnessed a greater accumulation of wealth within the period of their lives than has been seen in all preceding times since the days of Julius Cæsar."



William E. Gladstone.

There are several capitalists in the United States who are worth from one hundred million to one hundred and fifty million dollars. Such vast sums can hardly be comprehended. One hundred men, earning one thousand dollars a year each, would all have to work *one thousand five hundred years* to earn as much as one of these richest men is worth. It would take a train of sixteen cars to carry as much gold, each car loaded with ten tons.

The table on this page clearly shows where the bulk of the wealth of the United States is found.

But while wealth has rapidly increased, it has gone into the hands of the few; the property also has passed out of the hands of the masses. Upon this point the *Young Men's Era* has the following:—

"When Egypt went down, two per cent of her population owned all

ASTONISHING STATISTICS!

200	persons,	each	worth	**$ 20,000,000.**
400	"	"	"	**10,000,000.**
1000	"	"	"	**5,000,000.**
2000	"	"	"	**2,500,000.**
6000	"	"	"	**1,000,000.**

her wealth. The people were starved to death.

"When Babylon went down, two per cent of her population owned all her wealth.

"When Persia went down, one per cent of her population owned the land.

"When Rome went down, eighteen hundred persons owned all the known world.

"For the past twenty years the United States has rapidly followed in the steps of these old nations. Here are the figures:—

"In 1850, capitalists owned thirty-seven and one-half per cent, of the nation's wealth.

"In 1870 they owned sixty-three per cent.

"In 1890 statistics show that two per cent of our population owned seven-tenths of our entire wealth.

Chauncey Depew says that "fifty men control the finances of this country and dictate its legislation."

But this situation is not peculiar to this country.

"In England, in 1887, one-thirteenth of the people owned two-thirds of the nation's wealth.

"Seventy persons own one-half of Scotland."

"Less than eight hundred persons own one-half of Ireland."

Truly the words of the Apostle are being fulfilled in all the earth: "Ye have heaped treasures together *in* the last days." James 5:3. R. V.

Professor Cairnes, in his "Political Economy," says: "The rich will be growing richer, and the poor at least relatively poorer."

H. W. Bowman, in "War between Capital and Labor," says: "Survey the whole wide world, and you find that rags and wretchedness, wealth and pleasure, mark the two classes, which are constantly growing apart."

The Boston *Globe* says: "In New York the daily wages of sewing women is fifty cents for fifteen hours' work, and yet there are people who wonder at the unrest and dissatisfaction among wage-earners. There are one hundred and fifty thousand women and girls in New York and Brooklyn who work from twelve to fourteen hours for fifty cents."

One writer says: "When rich men and wealthy monopolies pay starvation wages, what is it but wealth feeding on poverty?"

Miss Frances E. Willard.

The following is from the pen of Frances E. Willard, in *Nineteenth Century Civilization:* "The Christian can not accuse the pagan. The *murder* of his civilization is slower; its method is finer. Its horrors are tempered to the sensitive nerves of a generation whose lips are moist with the profession of the doctrine of the lowly Nazarene; but beneath this travesty of science that names itself industrial competition, there lies a barbarism more pagan, a stupidity that is infinite.

"We read about women who make twelve shirts for seventy-five cents, and furnish their own thread — in Chicago."

The *New Era* says: "We are assured on what seems to be good authority, that the 'sweating' system is forcing men and women to work sometimes for thirty-three and even thirty-six consecutive hours to avoid starvation.

"'Alas that gold should be so dear,
And flesh and blood so cheap!'"

After a tour through the slums of Boston, the editor of the *Arena* speaks of the starvation wages paid by wealthy manufacturers. Among other things he mentioned "thirteen cents for fine custom-made pants manufactured for a wealthy firm which repeatedly asserts that its clothing is not made in tenement houses!"

Of nail-makers in England, Mr. Potter says: "It is no unusual thing for a family of three or four persons, after working something like fourteen hours a day, to earn $4.18 per week."

THE SONG OF THE SHIRT.

With fingers weary and worn,
With eyelids heavy and red,
A woman sat, in unwomanly rags,
Plying her needle and thread.
Stitch — stitch — stitch,
In poverty, hunger, and dirt;
And still with a voice of dolorous pitch
She sang the "Song of the Shirt."

Work — work — work,
Till the brain begins to swim!
Work — work — work,
Till the eyes are heavy and dim!
Seam, and gusset, and band,
Band, and gusset, and seam —
Till over the buttons I fall asleep,
And sew them on in a dream.

O men, with sisters dear!
O men, with mothers and wives!
It is not linen you're wearing out,
But human creatures' lives!
Stitch — stitch — stitch,
In poverty, hunger, and dirt —
Sewing at once, with a double thread,
A shroud as well as a shirt.

Oh! but for one short hour —
A respite, however brief!
No blessed leisure for love or hope,
But only time for grief!
A little weeping would ease my heart;
But in their briny bed
My tears must stop, for every drop
Hinders needle and thread!

— *Thomas Hood.*

Says the *Pall Mall Gazette:* "Working women in London cover and embroider sunshades at three quarters of a penny apiece, and, if work can be got, skillful workers do two dozen shades a day. . . . In shirt making a woman who works sixteen hours a day earns from eighteen to twenty-four cents. This means, for ninety-six hours per week, a minimum compensation of $1.08, and a maximum of $1.44."

This paper further states that thousands of faint and ragged wretches were ready to fight for the chance of work at the wharves for forty cents a day.

James G Blaine.

Henry George, Jr., in the Boston *Globe*, states that the usual wages of farm laborers in Wiltshire is ten shillings ($2.50) a week. This would give eight cents daily each for a family of five.

The Irish question has been a source of trouble in English legislation for years. It has never been settled because the larger portion of this much-abused country is owned by a very few Englishmen whose only interest in the country is the rental and taxes which they wring from the despairing people.

James G. Blaine, writing upon this subject, says: "They take from the tenantry that cultivate

the land, $66,000,000 rental per annum. Now mark you, I am talking of the little island, not so large as Maine, . . . and then they pay an imperial tax of $35,000,000, and a local tax of $15,000,000 more. There are $116,000,000 to be wrought out of the bone and flesh and spirit of the Irish peasant, and no wonder he lies crushed and down-trodden."

In Frankfort, women work for ten cents a day. Farm laborers get rent, fuel, twenty-five bushels of rye, three bushels of pease, one and one-half bushels of wheat, and from nineteen to twenty-five dollars in money for a year's work.

In Berlin "the incomes of 270,000 persons range from $105 to $165 a year; and 220,000 are not taxed because their incomes are less than $105 a year.

"In Austria the common laborer receives about thirty-six cents for a day's work of twelve or fourteen hours.

"It is said that in Italy thousands live on wild roots, nuts, and herbs.

"In France, labor riots are frequent.

"It is stated that in China and Japan, wages are as low as six cents a day."

In "The Money Question." we find the following quoted:—

"A hundred years ago, when the inventions of Watt and Arkwright were transforming, by the introduction of steam power, the manufacturing industries of England, and a new epoch of social

happiness was about to open for the world of labor, an English poet might have sung the same song as that of his Greek brother (who praised the invention of the water wheel), and yet to-day the triumphal song of labor has been changed into the bitter cry of outcast thousands. After two thousand years the economic millennium still seems as far off as it ever was. Machinery, it is true, has multiplied riches, and created leisure. But who are those who enjoy it? Here is the great practical problem of modern life. In all the countries of Christendom this is the most perplexing subject with which modern society has to deal. 'Give us this day our daily bread,' is the cry, too often the despairing cry, of the modern workman."

THE COMING CONFLICT

"GO TO now, ye rich men, weep and howl for your miseries that shall come upon you. Your riches are corrupted, and your garments are moth-eaten. Your gold and silver is cankered; and the rust of them shall be a witness against you, and shall eat your flesh as it were fire. Ye have heaped treasure together for the last days." James 5:1-3.

What will be the outcome of the conflict between capital and labor? To the rich the Lord says: "Ye have heaped treasure together in the the last days." James 5:3, R. V. Those who have done this have resorted to oppression, until the working classes have been ground down to a point almost beyond endurance.

But the rich will not long enjoy their riches unmolested. The apostle Paul says, "In the *last days* perilous times shall come." 2 Timothy 3:1. These are the very days in which treasure shall be "heaped together," as we have seen.

The Apostle James, looking forward to the present struggle, sees the outcome, and speaking by

inspiration, says to the capitalists: "Go to now, ye rich men, weep and howl for your miseries that shall come upon you. . . . Your gold and silver is cankered; and the rust of them shall be a witness against you, and shall eat your flesh as it were fire." James 5:1–3. The very riches in which they trust will become the source of their overthrow and misery.

As the concentration and organization of power among the rich takes the property from the middle classes, it throws into the ranks of wage-workers men of intellect and ability. With such men at their head, the laboring classes have been organizing for protection, so that instead of the interests of capital and labor being mutual, as they must be to insure success, they now form two antagonistic forces.

T. De Witt Talmage.

Organized labor has become a power; and when its councils decide to make war upon any line of tyranny, the effect is felt everywhere.

The late Dr. Talmage, speaking several years since in one of the Washington pulpits from Matthew 7:12: "Whatsoever ye would that men should do to you, do ye even so to them," said:—

"The greatest war the world has ever seen is between capital and labor. The strike is not like that which in history is called the Thirty

Years' War; for it is a war of centuries, it is a war of the five continents, it is a war hemispheric.

"The middle classes in this country, upon whom the nation has depended for holding the balance of power, and for acting as mediators between the two extremes, are diminishing; and if things go on at the same rate as they are now going, it will not be very long before there will be no middle class in this country; all will be very rich or very poor, princes or paupers, and the country will be given up to palaces and hovels.

"The antagonistic forces are closing in upon each other. The Pennsylvania miners' strike, the telegraph operators' strikes, the railroad employees' strikes, the movements of the boycotters and the dynamiters, are skirmishers before a general engagement, or, if you prefer it, escapes through the safety-valve of an imprisoned force which promises the explosion of society.

"You may pooh-pooh it; you may say that this trouble, like an angry child, will cry itself to sleep; you may belittle it by calling it Fourierism, or socialism, or Saint-Simonism, or nihilism, or communism; but that will not hinder the fact that it is the mightiest, the darkest, the most terrific threat of the century.

"All attempts at pacification have been dire failures, and monopoly is more arrogant and the trades unions are more bitter. 'Give us more wages,' cry the employees. 'You shall have less,' say the capitalists. 'Compel us to do fewer hours

of toil a day.' 'You can toil more hours,' say the others. 'Then under certain conditions we will not work at all,' say these. 'Then you shall starve,' say those; and as the workingmen gradually use up that which they accumulated in better times, unless there be some radical change, we shall soon have in this country four million hungry men and women. Now four million hungry people can not be kept quiet. All the enactments of legislatures, and all the constabularies of the cities, and all the army and navy of the United States can not keep four million hungry people quiet."

Some of the best thinkers of the world are awake to the coming conflict between capital and labor.

Ruskin, Carlyle, and Disraeli, the great English publicists, prophesied the coming increase of poverty.

Mr. Bellamy, the editor of the *New Nation* at Boston, speaks thus: "These are times of storms and stress, when men's hearts fail them for fear."

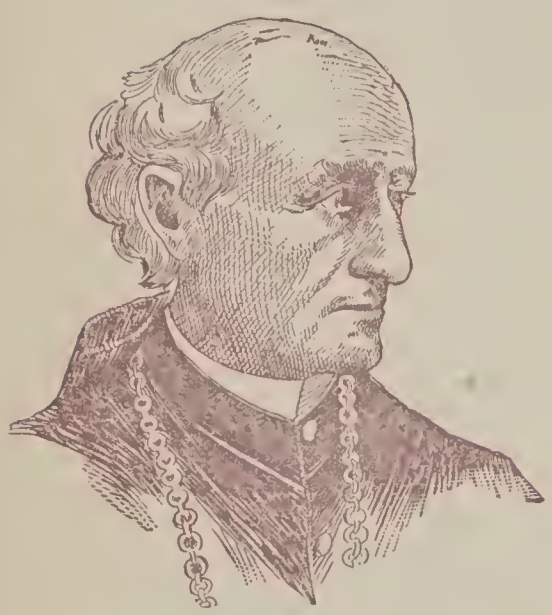
The former Mayor Harrison, of Chicago, some years since, predicted riots all over the country.

Judge Brewer, of the Supreme Court, predicts a coming struggle against capital as bloody as the war of 1861–65.

Says Rev. Hugh Price, "The terrible struggles between capital and labor, with the appalling prospects of world embracing organizations on

both sides, are the darkest aspects of an irresistible tendency."

Rabbi Adler says: "Never in the world's history has there been greater need to preach the duties of wealth and the rights of poverty. *In no previous age has the chasm been so deep which divides the rich and the poor.*"



Cardinal Manning.

Said the late Cardinal Manning: "The condition of the wage-earning people of every European country is a grave danger to every European state. The hours of labor, the employment of women and children, and the scantiness of wages, the uncertainty of employment, the fierce competition fostered by modern political economy, and the destruction of domestic life resulting from all these and other kindred causes, have rendered it impossible for men to live a human life."

Says George E. McNeill, editor of the *Labor Movement*: "The laborer and the capitalist are living in war relations; and the sooner this fact is acknowledged the better for the adjustment of differences. The mob can be put down for awhile; but the spirit of hate that now centers upon the great monopolies will soon extend to the government that acts as their protector. The existence of a million tramps is a standing threat against

the stability of our institutions. They are the unorganized militia of incipient rebellion; and the attempt to suppress them by violent measures will fail in the nineteenth century as it did in the eighteenth."

The situation was epitomized several years ago by the *Chicago Sentinel* as follows:—

"Money in the banks accumulating.

"Money in the channels of trade diminishing.

"Business failures increasing.

"The value of money and securities rising.

"The value of property and labor falling.

"Tramps multiplying.

"Pauper accounts piling up.

"The wolf prowling around the hovel of the poor.

"Enterprise paralyzed.

"Business struggling for life.

"Labor forced to idleness.

"Crime on the increase.

"Want and misery stalking abroad at noon-day.

"Shylock's millions piling up.

"The widow's mite melting away.

"Mutterings of discontent among the people.

"The sound of revelry in the halls of Babylon.

"Justice whetting its sword.

"Vengeance in the air.

"Revolution in the land.

"Hark!"

The rich are beginning to realize the dangers that threaten them. The following is from a

New York daily of 1892: "Since the outbreak of cranks in New York, the rich men of that city have had their houses guarded by from one to three private watchmen. Jay Gould has three. The late Colonel Elliot F. Shepard had a six-foot Irishman to watch his house. But the colonel should have remembered, 'Except the Lord keep the city the watchman waketh but in vain.' And so it is down the long list of New York's millionaires; each has one watchman or more to keep away cranks and other dangers. The private detectives business has been very good this winter since Russell Sage was blown up."

It is said that a notorious millionaire, when asked why he did not build a palatial mansion, such as Vanderbilt's, replied "*I don't want a house that will be so easily found when the hungry fellows break loose.*"

Hugh O. Pentecost, in 1892, reasoning from the history of the past, said: "We are on the brink of a financial panic. It may break upon us at any day. Only a few days ago money was loaned on Wall street at the rate of nearly two hundred per cent a year. Soon after the panic comes laborers will begin to feel the pangs of hunger and the bite of cold. A hungry stomach and shivering limbs know no respect for property, no reverence for law. And when hungry men begin to seize food and clothing wherever they can find them, the monopolists will have them shot, and . . . a horrible dance of death

will ensue, by the light of burning houses and the discordant music of cries, and groans, and musketry, and dynamite bombs."

It is useless for us to close our eyes to the fact that red-handed anarchy, if not actually abroad in the earth to-day, is only awaiting the return of the business depression of a few years ago to spring again into destructive activity. Unscrupulous men, and women too, are only too glad to take advantage of the spirit of discontent among the working classes. They make it their business to foment strife between capital and honest labor.

On the subject of anarchy, T. DeWitt Talmage, in "A Battle for Bread," says: "Great throngs gather at some point of disturbance in almost all our cities. Railroad trains hurled over the rocks! Workmen beaten to death in sight of their wives and children! Factories assailed by mobs! . . . The whole country asking the question, 'What next?'"

"Anarchy is abolition of the rights of property. It makes your store, and your house, and your family mine, and mine yours. It is wholesale robbery. It is every man's hand against every other man. It is arson, and murder, and rapine, and lust, and death triumphant. It means no law, no church, no defense, no right, no happiness, no God. It means hell let loose on earth, and society a combination of devils incarnate."

Of the anarchist the same writer says: "He owns nothing but a knife for universal blood-

letting and a nitro-glycerine bomb for explosion. He believes in no God, in no government, no heaven, and no hell, except what he can make on earth."

An article in the *Social Economist*, 1892, has the following: "Law and anarchy. These are the two opposing principles whose conflict society is watching with intense interest at the present time, and especially in our own republic."

Rev. H. W. Bowman, in "War between Capital and Labor," says: "What do these immense hordes of anarchists and nihilists propose to do? They propose to right the wrongs of this world by a greater wrong,—by dynamite, sword, and torch to crush out the last vestige of government, and bring about a social chaos. Their numbers are constantly increasing."

The *Christian Union* lately said that the Russian nihilists "avow that their aim is to overturn civilized society. They declare that society as constituted is so corrupt and so essentially oppressive of the poor that there is no way of reforming it, and the only remedy is destruction. Their correspondence with the revolutionary societies of London and Paris shows that the conspiracy is world-wide."

The following is from the New York *Times*, 1893: "Beneath the surface of society, wherever the pressure becomes so great as to open an occasional rift, you will catch omnious glimpses of toiling and groaning thousands, seething in sul-

len discontent, and yearning after a new heaven and a new earth, to be realized in the wild frenzy of anarchy by the overthrow of all existing institutions, and the letting loose of all the fiercest passions of the human animal."

To the laboring man and woman we would say, Shun anarchy and anarchists as you would a breeding pestilence. The worst evil that could befall you and humanity would be the success and reign of anarchy. When such elements gain control, their bloodthirsty instincts are not appeased by the overthrow of their natural enemies. They must then turn and fight among themselves. It always has been so, it cannot be otherwise. Their success will inaugurate a reign of terror for those very laboring classes far worse than the present evils, and only approached by the horrors of the French Revolution.

What Shall We Do

"Be patient therefore, brethren, unto the coming of the Lord. Behold, the husbandman waiteth for the precious fruit of the earth, and hath long patience for it, until he receive the early and latter rain. Be ye also patient; stablish your hearts: for the coming of the Lord draweth nigh." James 5: 7, 8.

In consideration of the evils to come upon the earth, as brought out in the three preceding articles, how shall we, as followers of Christ, relate ourselves to these things?

As students of prophecy we can see that the finger of God has clearly pointed out the very situation as it is to-day, and also marked out the future of the coming struggle between capital and labor.

By a careful study of this revelation so graciously given us, we can see the end of the struggle as clearly as if it had already come to pass. We see before us a struggle to the death. The organized forces of capital and labor will never be reconciled. The oppression of the rich will increase, and the resistance of the laboring classes will be more determined and violent, until finally

summoned to "the battle of that great day of God Almighty." Revelation 16:14.

The prophet Daniel was instructed as to the situation at the present stage of the world's history: "The wicked shall do wickedly: and none of the wicked shall understand; but the wise shall understand." Daniel 12:10.

Those who are living as in the days of Noah, buried up in their own personal affairs, without a knowledge of God or His word, can not understand the trend of these events. They can not see the abyss of ruin that is before them. They can not see trouble coming, but out of it they who are on the side of the oppressed hope to bring in an age of tranquility, in which wrongs shall be righted and the bounties of God in the earth receive an even distribution among all classes.

But God's word says this is not to be. The wicked will continue to "do wickedly." The cry of the oppressed will come up before God as a memorial, until the affairs of this world are cut short in righteousness, and the coming King brings in His reign of justice and mercy and love, as proclaimed by the angels to the shepherds of Bethlehem: "Glory to God in the highest, and on earth peace, good will toward men." Luke 2:14.

Upon this point Rev. H. W. Bowman, in "War between Capital and Labor," says: "Judged from a human standpoint, the prospect is dark; it looks like war, universal war. But the prophetic

student climbs up the steeps of revelation, up above the dark war-clouds, and sees beyond earth's scenes of strife and blood the restitution of all things which were foretold by God's ancient prophets,— the advent of Christ in glory, the overthrow of wickedness, the earth made new, the kingdom of God established, and righteousness, justice, equity, truth, and peace as eternal inhabitants of that bright realm. And with exultant heart he cries out, 'Come, Lord Jesus! and come quickly.'"

Again we quote from the same author: "The education of the masses and the cultivation of the fine arts will not redeem humanity, nor secure justice in the government. Egypt, Babylon, and Greece all were highly cultured, but the same inequalities existed there." They all "went down because of" their "lavish luxury and social inequality."

"Political law can not cement men in ties of brotherhood, nor inspire benevolence in human hearts. Man's rule has been an era of misrule from the first. Law never begets love. Compulsory obedience creates hatred. The man who is conquered by force will remain an enemy; the man who is conquered by love will be a friend. Politicians admit that a change of systems does not remove the evil."

"Brute force can not reform men. One outrage can not reform another outrage. Physical force can never give a man real power over his fellows. No method of reform that depends upon

the superior strength of one class over another, and does not change the heart of men, has any element of durability in it."

The strife between capital and labor is but one feature of the great controversy between truth and error, between good and evil, that has been in progress for six thousand years. At the present this struggle constitutes one of the most striking signs of our times. Year by year the conflict deepens; the strife increases, in bitterness and class prejudices and animosities become more deep seated.

Though great moral principles are involved in the strife that is being carried on, tactics are employed on both sides that are not just. The spirit of cruel vindictiveness, leading on one side to oppression and on the other to violence, is entering into the conflict, taking it out of the character of a struggle for righteous principles, and constituting a sanguinary battle for supremacy.

He who holds in His hands the destinies of all men, who from the beginning sees clearly the end, has pointed out in His infallible word the present state of affairs. Not in a single place alone, but in several, does the Bible speak on the great question now before us.

God is the Father of the poor, the helper of the suffering. The cries of the oppressed laborer enter into the ears of Him with whom we have to do. Wherever the cry of the oppressed is raised, there is One who listens, in whose book

of remembrance every sigh and tear is faithfully recorded. But the God of pity does not authorize men to take upon themselves to requite the injuries they receive. "Vengeance is mine; I will repay." This is the word He speaks, and we can afford to commit our cause to Him who judges righteously.

We sometimes get the idea that God forgets to be just, that judgment is unnecessarily delayed. It is true that God delights in mercy; He desires the death of none; He wills that all shall be saved, but at the same time He says, "I will be a swift witness against . . . those that oppress the hireling in his wages, the widow, and the fatherless, and that turn aside the stranger from his right, and that fear not me, saith the Lord of hosts." Malachi 3:5.

In the law laid down for His people anciently, the Lord said, "Thou shalt not defraud thy neighbor, neither rob him: the wages of him that is hired shall not abide with thee all night until the morning." Leviticus 19:13. Many other citations might be given showing clearly that the Lord looks upon fraud and oppression as a grievous sin, one which he will surely requite in the judgment.

But it is clear in the mind of the omniscient Lord who inspired the Bible that in the last days there would be a clashing in society. The Scriptures foretell the very crisis upon which we have entered; and they reveal the true situation,

and the conclusion toward which this condition is inevitably tending.

The coming of Jesus the King is near. The long course of sin and oppression is nearly run; but it is not to close without an unusual demonstration of its cruel power. A fearful measure of punishment is threatened against the self-indulgent hoarders of wealth, who have heaped together treasure for the last days.

The hire of the laborers who have reaped their rich harvests of gold, which is by fraud kept back, cries to God. The sufferings of the poor appeal to Heaven. And while thousands are perishing for the necessities of life because they are deprived of the just fruits of their toil, the rich are living in wanton luxury.

The rich have become exceedingly rich. Fortnnes are speedily amassed of such gigantic proportions that the famed Crœsus becomes an ordinary capitalist, no longer thought of as rich. The incomes of these modern princes of mammon surpass their power of computation. The word "millionaire" has given place to "multi-millionaire."

While this is going on, the poor are becoming poorer in the same proportion. Want, squalor, and starvation, predominate among the poor. The gulf that separates between wealth and poverty is daily becoming broader and deeper. We read of blood relatives of the broker who owns countless thousands of gold, starving in penury and dying as paupers.

Exhibitions of wantonness are multiplying all around us; and as the poor laborer looks upon them, and then thinks of his suffering wife and children, he becomes exasperated beyond measure, and desperate in his determination to place these things on a more just and equitable basis.

But to rebel against the power of capital is to fly in the face of fate; and the worker finds that he holds a two-edged sword that cuts both ways. It often slays the man alone who wields it.

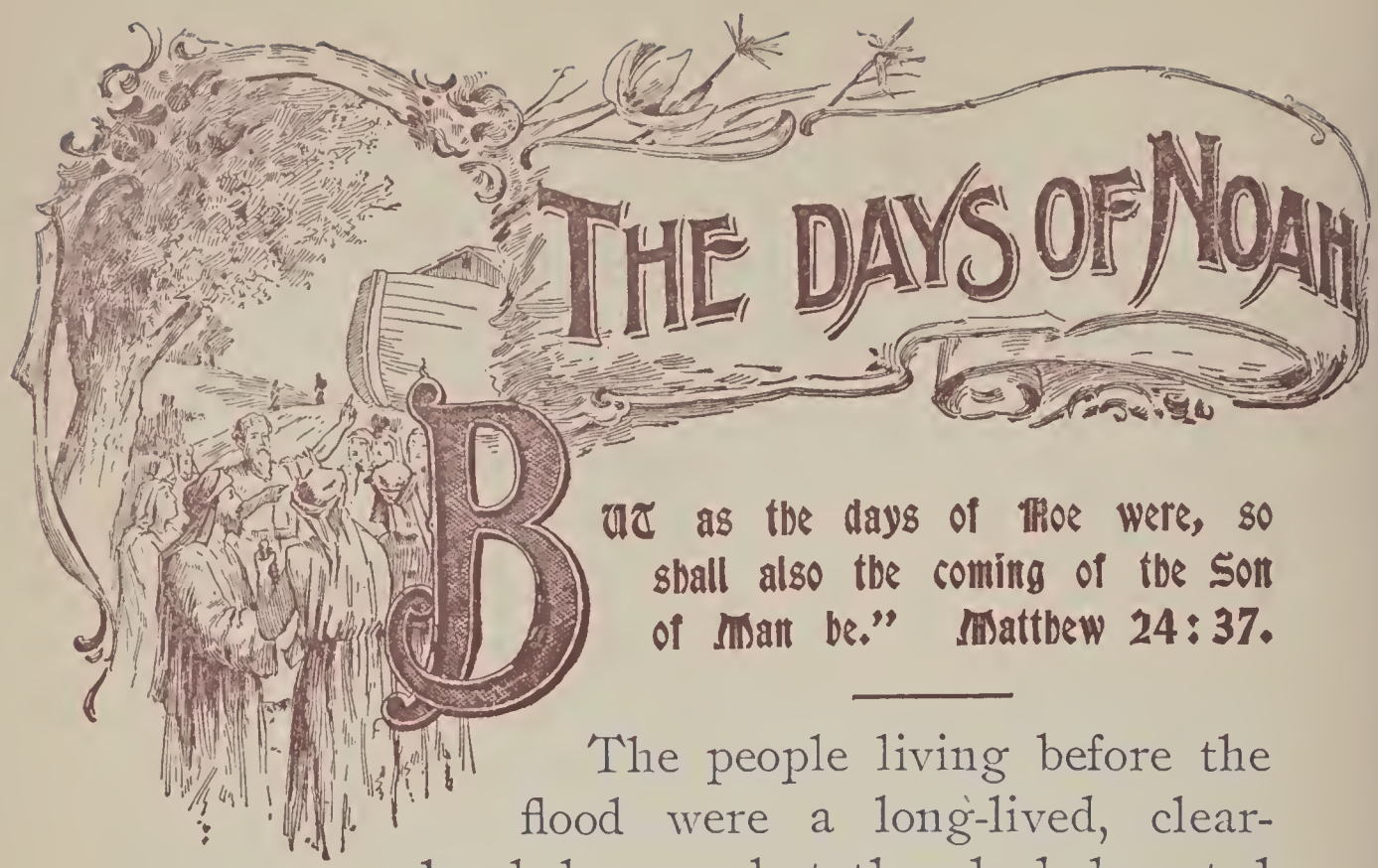
To illustrate this we have only to refer to the stories of recent strikes. In a race with starvation, the advantage is altogether on the side of wealth. A resort to violence will not correct the evils that exist. Two wrongs do not make one right. It is vain to oppose evil with evil with the hope of remedying either. The gospel of Jesus Christ presents the only remedy for evil. Jesus says, "I say unto you, That ye resist not evil." Matthew 5:39. And so in the chapter referred to we have this injunction: "Be patient therefore, brethren, unto the coming of the Lord. Behold the husbandman waiteth for the precious fruit of the earth, and hath long patience for it, until he receive the early and latter rain. Be ye also patient; stablish your hearts: for the coming of the Lord draweth nigh." James 5:7, 8.

The apostle carries the matter even further than this, saying, "Grudge not one against another, brethren: . . . behold, the Judge standeth before the door." James 5:8. A cry for retribu-

tion will soon be heard. A more even distribution of the results of labor will be demanded. The hungry millions will raise the hand to strike. But when the cry is raised, "Let us attack our oppressors, and take by force what we need in our distress," the warning comes to the followers of Christ, "Grudge not." This is followed by the blessed assurance, "The Judge standeth before the door." He Himself is about to step across the threshold, and right all these wrongs.

In this fifth chapter of James we have a correct view of the labor question as it exists to-day, pointed out nearly two thousand years ago. This word tells us that these are the last days; that "the coming of the Lord draweth nigh." And this fact is the great and only antidote for existing evils. Wrongs will be made right when Jesus comes. The poor will have their rights.

But in the meantime God would have every man lay aside all malicious feeling, and unite in a grand effort to prepare for the judgment that is soon coming upon the earth. It is not a time to be grudging one against another. It is vain to strive to obtain our rights by trampling on the rights of others, or by taking judgment into our own hands. Jesus is soon coming. The King, the righteous Judge, is at the door; and He will make the crooked straight. At the bar of Infinite Justice, labor and capital will confront each other; and we can well afford to wait, committing our cause to Him who judgeth righteously.



"BUT as the days of Noe were, so shall also the coming of the Son of Man be." Matthew 24:37.

The people living before the flood were a long-lived, clear-headed race; but they had departed from God, and their ability to work iniquity was very great. They had refused to obey God's law, and turned from the true God to the worship of idols.

So far did they go in iniquity that "God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually. . . . The earth also was corrupt before God, and the earth was filled with violence." Genesis 6:5, 11, 7.

The world was yet young, but man had so departed from God that iniquity and violence prevailed on every side. Finally the Lord declared, "My Spirit shall not always strive with man," and the fiat went forth, "I will destroy man whom I have created from the face of the earth." Genesis 6:3, 7.

Still He gave them an opportunity to repent.

God sent a message to the people by Noah. For one hundred and twenty years this faithful servant of God gave the warning to the world. Not only did he preach, but he showed his faith by building the ark. All that Noah possessed he willingly used in its construction; and every blow struck on it was a sermon to the people, a witness to the importance of his message.

Without doubt many at first believed the teachings of Noah; but as the years rolled on, and no change came, they joined those who were scoffing at his big boat on dry land. They could see no change in the earth to indicate that its destruction was impending, and so put the matter out of their minds entirely.

But when the world had been fully warned, and the ark was finished,—when the great procession of beasts and birds, led by the angels of God, had taken their proper places in the ark,—the angel shut the door, and mercy departed from the unbelieving wicked ones.

Noah and his family were all that were safe because shut into the ark of mercy by the power of God. The rain fell, something which had never occured on the earth before. The lightnings flashed, and the thunders rolled. The fountains of the great deep were broken up. All outside perished; but the ark rode the stormy billows in safety protected by powerful angels of God.

In our text the Saviour declares that the scenes of wickedness and the condition of the

earth will be the same just prior to the second coming of Christ as they were before the flood.

"For as in the days that were before the flood they were eating and drinking, marrying and giving in marriage, until the day that Noe entered into the ark, and knew not until the flood came, and took them all away; so shall also the coming of the Son of man be." Matthew 24: 38, 39.

As the hopes, cares, and busy activities of life filled all the heart and claimed all the attention of the world before the flood, so will it be when the end is near. As wickedness, strife, and violence filled the earth then, so also, will they increase as we near the time for the coming of the Lord.

We have only to look abroad in the land to see these specifications fulfilling everywhere. The eager chase for wealth, and the mad hurry and rush of worldly and business enterprises, were never before seen as now, while the increase of wickedness and crime on all hands is appalling.

God sent Noah to warn the world of its impending doom. He is now sending His servants throughout all the world with warnings of the last great calamity in store for it.

But as in the days of Noah they "knew not" that the flood was coming, so those who refuse the light at the present time will "know not" of the great destruction by fire which is near.

Speaking of this time, the Apostle Peter says:

"Knowing this first, that there shall come in the last days scoffers, walking after their own lusts, and saying, Where is the promise of His coming? for since the fathers fell asleep, all things continue as they were from the beginning of the creation." 2 Peter 3:3, 4.

The people before the flood walked in their own way and scoffed at Noah. In the last days they will be pursuing the same course, and scoffing at the message of the final overthrow. "Where is there anything in nature to show that these terrible things are coming?" "Day and night, summer and winter, seed-time and harvest, come and go just as they always have since creation."

No; they have not. "For this they willingly are ignorant of, that by the word of God the heavens were of old, and the earth standing out of the water and in the water: whereby the world that then was, being overflowed with water, perished: but the heavens and the earth, which are now, by the same word are kept in store, reserved unto fire against the day of judgment and perdition of ungodly men." 2 Peter 3:5–7.

A few more days, and the cup of iniquity of the world will be filled to the brim, and the angel of mercy will again leave the earth. Finally the fires of the great day of God will break forth, and destroy the earth by fire, as it was destroyed by water nearly four thousand years ago.

Iniquity Shall Abound

"And because iniquity shall abound, the love of many shall wax cold." Matthew 24:22.

The Saviour says that as the end approaches, "iniquity" shall "abound." Paul says: "But evil men and seducers shall wax worse and worse." 2 Timothy 3:13.

A glance, only, at passing events will convince one that these scriptures are literally fulfilling all around us. The increase of drunkenness, pauperism, and crime is absolutely startling.

In a sermon by Henry Ward Beecher, preached Nov. 15, 1868, he said: "The want of indignation at flagrant wickedness is one of the alarming symptoms of our times. We are living in the midst of an amount of corruption second only to to that of Sodom and Gomorrah.

Rev. Mr. McAllister said, in a sermon delivered at Philadelphia in 1871: "The dishonesty, the profanity, the drunkenness, the licentiousness,

of a large proportion of our public men are simply notorious."

In March, 1872, the *Watchman and Reflector* said: "Bank robberies, ring despotisms, official corruptions, domestic tragedies, garrotings, burglaries, suicides,— these come in upon us like tidal waves, so constant and regular in their visitation that we are no longer startled by them."

The following is from the *Christian Union* of Nov. 4, 1874: "It is not to be denied that corruption, in both private and public life, is lamentably frequent; that crime of every grade abounds; and that men in all the relations of life exhibit a degree of selfishness which shows that the millennium is yet afar off."

It cannot be denied that intemperance is the great, the crying evil of our time. Yet its enormity, as it really exists, is seldom appreciated.

There is a cry in the land against the oppression of the rich. There is a demand for bread for the poor. There is reason enough for all this; but there is a terrible slavery worse than that which is caused by the oppression of the monopolists and money kings.

As far back as 1887, it was shown by the report of the Commissioner of International Revenue that for that year there was expended in the United States $600,000,000 for tobacco, and $900,000,000 for liquor. By an examination of the accompanying table some idea can be had of the enormous expenditure of material, labor, and money

in the manufacture and consumption of these poisonous products. If these habits were wiped out of our land, it would result in a saving sufficient to feed, clothe, educate, and evangelize the whole country. (See note at foot of page.*)

The influence of these debasing habits on the young is truly awful, and what may we expect from the rising generation, brought up under such conditions? The liquor dealers are alive to the situation, and are looking to the youth as their patrons for the future. In one of the Central States the Liquor Dealers' Association is reported as Advocating a line of missionary work among the young, to create in them a love for liquor. This was to offset the various temperence movements, which are cutting into their business.

*** TOBACCO.**

1902.—Total product in the U. S.,—821,823,963 pounds, valued at $57,563,510.
1903.—Number of cigars manufactured in the U. S.,—7,426,890,403.
" " " cigarettes " " " 3,031563,668.

Total male population in the U. S. in 1900,—39,059,242.

In 1903, therefore, there was manufactured in the United States a sufficient number of cigars and cigarettes to supply every man and boy with 190 cigars, and 78 cigarettes, at a cost of $1.47.

LIQUORS, WINES, AND BEERS.

1903.—Number of gallons of fermented liquors produced in the United States, 1,469,497,995.

1903.—Number of gallons of fermented liquors imported in the United States, 12,090,378.

Grand total ..... 1,481,588,377 gallons.

In 1902, the number of gallons of liquor consumed in the United States was 1,539,081,991, or about 21 gallons for every man, woman, and child.

In 1902, the number of bushels of grain used in the production of spirits in the United States, was 27,487,331, producing 123,847304 gallons, or 1.62 gallons for every man, woman, and child.

In 1897, in wine alone, the world produced 2,843,478,920 gallons, which was 1.75 gallons for, possibly, every man, woman, and child on the earth.

In 1899 the world produced 5,250,000,000 gallons of beer, which was over 3 gallons for every man, woman, and child in the world, the total population of the earth being estimated at 1,440,650,000 human beings.

In countries outside the United States the same evils prevail.

In England there is consumed annually *thirty-five gallons* of malt liquor per capita, as compared with *eleven gallons* in the United States.

Ireland, the poorest country in the world, spends annually about £11,000,000, or $55,000,000, in drink.

In Russia the greatest item of revenue is that derived from brandy.

In Belgium there is a dram-shop for every six or seven persons, and the working classes spend annually about 55,000,000 francs, or $11,000,000, for alcoholic drinks.

In France it is said that "drunkenness is the beginning and the ending of life in the great French industrial centers." It is estimated that at Lille, one-fourth of the men and one-eighth of the women are confirmed drunkards.

Mr. Labaree, a missionary to Persia, writes: "There is scarcely a community to be found where the blighting influences of intemperance are not to be seen in families distressed and ruined, property squandered, character destroyed, and lives lost."

The Encyclopedia Britannica informs us that annually Germany and Prussia use about twenty gallons of beer and two and one-third gallons of spirits per capita.

But turning from the terrible records of intemperance and crime which are flooding the

earth, all naturally expect to find in the professed followers of Christ an element free from these taints of sin and folly, waging an unceasing warfare against evil and iniquity of every kind.

But on this point we find the Word of God speaking plainly. The Apostle Paul says: "This know also, that in the last days perilous times shall come. For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affection, truce-breakers, false accusers, incontinent, fierce, despisers of those that are good, traitors, heady, highminded, lovers of pleasures more than lovers of God; having a form of godliness, but denying the power thereof." 2 Timothy 3:1–5. These denunciations are made against those who have a form of godliness. They are church Christians, but have never known the power of true godliness.

A church which allows among its members such sins as those mentioned by Paul, cannot be standing in the light which will surround God's true church on earth. The inevitable conclusion is that such churches have fallen, that they occupy the position of Babylon, as described in so many places in the Book of Revelation, for Babylon means confusion. The refusal to follow the precious light of God's Word has brought confusion and iniquity into many churches of the day. Yet in them there are many honest souls who deplore these evils. To such the message

comes with the sound of a bugle call: "Come out of her *my people*, that ye be not partakers of her sins, and that ye receive not of her plagues." Revelation 18:4.

What is the condition of the popular churches of to-day? Let their own leaders tell.

Rev. Geo. F. Pentecost, in the *Christian Statesman* of Jan. 8, 1876, says: "A confession can be had from the lips of the pastors of most of our churches, that in our midst there are wicked, unholy, corrupt men who maintain their position, and are saved from a righteous discipline either by their wealth or their social position."

Says Robert Atkins, in a sermon preached in London: "The truly righteous are diminished from earth, and no man layeth it to heart. The professors of religion of the present day, in every church, are lovers of the world, conformers to the world, lovers of creature comfort, and aspirers after respectability."

H. Mattison, D. D., in "Popular Amusements," says: "You Methodists, who were once poor and unknown, but have grown rich and prominent in the world, have left the narrow way in which you walked twenty or thirty years ago, have ceased to attend class-meetings, seldom pray in your families or in prayer-meetings, as you once did; and you are now indulging in many of the fashionable amusements of the day, such as playing chess, dominoes, billiards, and cards, dancing, and attendding theaters, or are allowing your children to indulge in them."

Prof. S. C. Bartlett, of Chicago, says in the New York *Independent*: "Religion now is in a different position from Methodism then. To a certain extent it is a very reputable thing. Christianity is, in our day, something of a success. Men 'speak well of it.' Ex-presidents and statesmen have been willing to round off their career with a recognition of its claims, and the popularity of religion tends vastly to increase the number of those who would secure its benefits without squarely meeting its duties. The church courts the world, and the world caresses the church. The line of separation between the godly and irreligious fades out into a kind of penumbra, and zealous men on both sides are toiling to obliterate all difference between their modes of action and enjoyment."

Mr. Moody uttered the following scathing words in a sermon delivered at Baltimore: "Your fairs and your bazaars won't do, and your voting, your casting of ballots for the most popular man or the most popular woman, just helps along their vanity. It grieves the Spirit; it offends God. They have got so far now that for twenty-five cents young men can come in and kiss the handsomest woman in the room. Think of this! Look at the church lotteries going on in New York. Before God, I would rather preach in any barn, or in the most miserable hovel on earth, than within the walls of a church paid for in such a way."

False Christs And False Prophets

"FOR there shall arise false christs, and false prophets, and shall show great signs and wonders; insomuch that if it were possible, they shall deceive the very elect." Matthew 24:24.

Christ not only foretold what He would do in the future, but He also forewarned His disciples of what the enemy would do to deceive them and cause their destruction. False christs and false prophets were to arise, and by the use of miraculous powers, which they possessed, and which were of satanic origin, would deceive the people. False christs, however, existed before the true Messiah was manifested in the flesh.

In every age since the ascension of Christ there have arisen men, who, either as false christs or as false prophets, have deceived the people. Said Christ, "Take heed that ye be not deceived: for many shall come in my name, saying, I am Christ; and the time draweth near: go ye not therefore after them." Luke 21:8.

In the beginning of the second century after Christ, a false prophet, claiming to be the star

foretold by Balaam, deceived many of the Jews, raised an insurrection, and having involved them in war with the Romans by which many thousands were slain, perished with them in battle.

At different times, during many centuries, the Jews have been stirred by some impostor who, by proclaiming himself to be the Messiah, has revived their hopes of a restoration of Israel. All these perished without fulfilling any of the great expectations that were based upon them.

Mohammed, though not pretending to be a Christ, was nevertheless a "false prophet." Born at Mecca, Arabia, he was the originator of the religion that bears his name. This religion has been established both by persuasion and by the sword, and twice did the followers of Mohammed almost sweep Christianity from the earth. They now number about two hundred million, and a high authority declares that "no other faith offers so stubborn a resistance to the spread of Christianity."

The prophecy of Christ, however, make these words of warning in regard to false christs and false prophets, apply with peculiar force just at the time when His second coming is near. The prophecy shows that as the attention of the world will be called to the nearness of the Lord's coming, and the expectation of that event is aroused in the minds of the people, Satan will bestir himself to furnish false teachers who will claim that their work is the coming of Christ. Hence

the doctrine taught by many ministers of the gospel that Christ will never literally come again, that His coming is only a spiritual coming in increased knowledge and worldly prosperity. Others teach that the world is to be converted before the coming of the Lord.

The Mormons, who established themselves in the wild wilderness of Utah, come within the compass of Christ's warning words: "Wherefore if they shall say unto you, Behold, He is in the desert, go not forth." Matthew 24:26.

Modern Spiritualism is evidently the work of lying, seducing spirits. Many of the devotees of this great delusion have put forth the claim that the predictions of Christ's second coming were fulfilled in the dissemination of the doctrines of Spiritualism.

Spiritualists, almost universally, deny the atonement of Christ, and teach that every man is his own Saviour. Of these the apostle says: "There shall be false teachers among you, who privily shall bring in damnable heresies, even denying the Lord that bought them, and bring upon themselves swift destruction." 2 Peter 2:1. Spiritualists have claimed that they were Christ,— that all good men are Christ. They invite us to their secret seances, but Christ has told us if they say, "He is in the secret chambers, believe it not."

Christian Science is presented to us as the coming of Christ. A writer in the *Christian Science Journal* of October, 1897, referring to the

fact that there was an expectation in the minds of many persons that Christ would come in 1866, asks: "Was it a coincidence that Christian Science should have been discovered in the year 1866? . . . There is no reason for expecting that the beginning of the new dispensation should be so very different from the years preceding it, that is, from the standpoint of mortal man. Are not all God's works performed through the still, small voice? It was in this manner, and in this year of 1866, that Rev. Mary Baker Eddy discovered Christian Science, which, from the testimony of Jesus and the apostles, we feel sure is the second coming of Christ."

But Christian Science is not the second coming of Christ. It will be more than a still, small voice, for "the Lord Himself shall descend from heaven with a *shout*, with the voice of the archangel, and with the *trump* of God." 1 Thessalonians 4 : 16. Christ will then be "revealed from heaven with His mighty angels, in flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ." 2 Thessalonians 1 : 7, 8.

Christ has Himself declared that He will come as He went away, in the clouds of heaven; that every eye shall see Him; that His brightness and glory shall be like the lightning shining from the eastern to the western horizon. If we believe His words, we shall not be deceived by the numerous cries of "Lo, here," or "Lo, there."

Parable of the Fig Tree

"NOW learn a parable of the fig-tree: When his branch is yet tender, and putteth forth leaves, ye know that summer is nigh: so likewise ye, when ye shall see all these things, know that it is near, even at the doors." Matthew 24:32, 33.

In Matthew 24:3, the disciples ask the question, "What shall be the sign of Thy coming, and of the end of the world?" Most carefully does the Lord answer this question. He first reviews the great events which were to take place on the earth. Jerusalem was to be destroyed; the elect, or true people of God, were to pass through the most terrible period of persecution which had ever come upon God's people. The nations of the earth were to be rent with wars, and perplexed and distressed with the rumors and alarms of war. Great calamities were to come upon the earth, such as famines, pestilences, and earthquakes. These were to become more frequent and desolating until the final plagues of God should end in its destruction.

As the days of this world's history should draw to a close, our Saviour promised that unmistakable and striking signs would appear in the heavens. The sun would be darkened; the moon would refuse to give her light; and the stars would fall from heaven.

These were to be tokens of Christ's coming; for He says: "Then shall appear the sign of the Son of man in heaven: and then shall all the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven with power and great glory." Matthew 24:30.

In preceding chapters of this book an account has been given of the accurate fulfillment of these signs as predicted by the Lord. And yet the world seems to be asleep as to their thrilling import. Within the lifetime of the people now living, the heavens have been ablaze with the glory of these very signs which the Lord said were to proclaim to the world that its end is near, and that the second coming to the earth of the Creator and Redeemer is the next event before them.

But it is Satan's chief purpose to lull the world to sleep, so that these signs and the warning message of God's servants will have no more effect on the people of the present day, than did the preaching of Noah on the people who lived in the days that were before the flood.

The Saviour knew that this would be the case, and so He sounds the warning: "Take heed that

no man deceive you." Verse 4. There are two ways in which we may be deceived in regard to the coming of the Lord. One is to believe that He has come when He has not, and the other is to deny the signs that He has given to show that His coming is near, and so be found unbelieving and unprepared at His coming.

The signs foretold by our Saviour were given that men might know of His coming. This may be seen by the following parable: "Now learn a parable of the fig-tree: when his branch is yet tender, and putteth forth leaves, ye know that summer is nigh: so likewise ye, when ye shall see all these things, know that it [margin, "He," Christ"] is near, even at the doors."

When the trees begin to bud and put forth leaves, we *know* that summer is near. No one will presume to deny it. It is a sign that never fails. To those who will heed this warning, Christ states that the signs He has given are just as positive evidence that His coming is near, "even at the door."

"*These things*" to which Christ refers as signs of His near coming, are given in Luke 21:25, 26: "And there shall be signs in the sun, and in the moon, and in the stars; and upon the earth distress of nations, with perplexity; the sea and the waves roaring; men's hearts failing them for fear, and for looking after those things which are coming on the earth."

These signs could not be given in the times

of Christ or His apostles. They could be fulfilled only in the "time of the end," spoken of in Daniel 12.

We are living in an age when "all these things" have been fulfilled, or are transpiring all around us. Let history respond to the great prophecy of our Saviour, as found in the 24th chapter of the gospel as recorded by Matthew.

Jerusalem was destroyed within forty years of the giving of this prophecy. (See Luke 21:20, 21). The great tribulation of Matthew 24:21, 22, is in the past. The sun was darkened May 19, 1780. The falling of the stars occurred Nov. 13, 1833. Wars and rumors of wars are becoming more frequent and startling. Distress and perplexity are spread upon all nations, and the enormous standing armies are taxing the resources of the world. The awful tidal waves, and the more frequently recurring cyclones and earthquakes, show that God's restraining hand is being removed, and the prince of the power of the air is permitted to work out his evil purposes in the destructive elements of wind and water. Famine and pestilence are abroad in the land. Says Christ:

"Now learn a parable of the fig-tree: When his branch is yet tender, and putteth forth leaves, ye know that summer is nigh: so likewise ye when ye shall see all these things, know that it is near, even at the doors. Verily I say unto you, This generation shall not pass, till all these things be fulfilled." Matthew 24:32–34.

GOSPEL TO ALL NATIONS

"Ethiopia shall soon stretch out her hands unto God."

"THIS gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come." Matthew 24:14.

No great judgment has ever been brought upon the earth without a warning being given to those concerned upon whom it would fall. Before the flood the world was warned by Noah. Jonah was sent to Nineveh. Angels from heaven carried the message of impending doom to Sodom and Gomorrah. Isaiah and Jeremiah foretold the Babylonish captivity of the Jews, and the Saviour warned the Jews of the final overthrow of their city and nation.

Our chapter heading contains the statement that before the coming of Christ and the setting up of His everlasting kingdom, the gospel, or good news pertaining to it, shall go to all the nations of the world. It is a world-wide message.

This text does not state that all the world will be converted. The Scriptures clearly show that but few will accept the message; but all will have

the opportunity of hearing it, and preparing to meet their Lord if they desire to do so. In the great judgment-day the unprepared will stand without excuse; for to earth's remotest bounds this gospel will be proclaimed, and this fact will be a witness against those who refuse to hear the message, and against those who reject it.

Already this gospel of the soon coming of our Lord has gone to nearly all the nations of the earth. Believers in it are to be found among all denominations and in many pulpits. Missionaries are going to all lands, to the islands of the sea, and penetrating into the interior of countries heretofore unapproached by civilization. The Bible is printed and circulated in almost every known language, and God has forces already at command with which to close this message of Matthew 24:14 in a very short time. All this is but another evidence that the coming King is at the door.

THE DAY AND HOUR.

"But of that day and hour knoweth no man." Matthew 24:36.

This text is often used to prove that nothing can be known in regard to the nearness of the coming of Christ. But what does the Bible say? Matthew 24 gives certain signs that are to occur in the heavens. Then the statement is made: "When ye shall see all these things, *know* that it is near, even at the doors." Verse 33.

Hence we may know when our Lord's appearing is "near even at the doors;" but we cannot

know the "day and hour." The exact time the Lord has kept in His own hands. People have, from time to time, claimed to know the exact date of the coming of Christ. The Lord says we shall *not* know this; hence when any one makes such a claim, it is positive evidence that he is wrong.

But, says one, the apostle Paul writes: "Of the times and the seasons, brethren, ye have no need that I write unto you. For yourselves know perfectly that the day of the Lord so cometh as a thief in the night." 1 Thessalonians 5 : 1, 2.

This is taken to prove that the matter has been fully settled, and so there is no need of giving it any further attention. But notice carefully what Paul says further on this subject: "But ye, brethren, are not in darkness, that that day should overtake you as a thief." Verse 4.

There is a class, however, upon whom this day will come as a thief. "For when they shall say, Peace and safety, then sudden destruction cometh upon them; . . . and they shall not escape." Verse 3.

Those who are studying God's Word, and are treasuring every ray of light from its pages, will not be left in darkness. This light will show them when "it is near, even at the doors." Hence in Mark 13 : 35 the Lord commands us to "watch." For what? — For evidences in His Word that His coming is near, so that His people may know, and be prepared to receive Him "with joy" when He appears.

But to those who are not watching, who cry "peace and safety," and say that we can know nothing about it, the King *will* come as a thief, and their end will be destruction.

Of this class are those spoken of by the Saviour: "But and if that evil servant shall say in his heart, My lord delayeth his coming; and shall begin to smite his fellow-servants, and to eat and drink with the drunken; the lord of that servant shall come in a day when he looketh not for him, and in an hour that he is not aware of, and shall cut him asunder, and appoint him his portion with the hypocrites: there shall be weeping and gnashing of teeth." Matthew 24:48–51.

It is important that we know when the coming of the Lord is near. Especial preparation is necessary for that event; and if we neglect the warning given, that great day will overtake us as a thief, and we shall share the recompense of the ungodly.

But by those who have been watching and waiting for their Lord, that day will be hailed with joy, and the glad cry will go up, as they see the sign of the Son of man in the clouds of heaven, "Lo, this is our God; we have *waited* for Him, and He will save us: this is the Lord; we have *waited* for Him, we will be glad and rejoice in His salvation." Isaiah 25:9.

One Taken, Another Left.

"Two women shall be grinding at the mill; the one shall be taken, and the other left." Matthew 24 : 41.

When our Lord returns to this earth, He will find two classes of people. One class will have complied with the overtures of the gospel, and so will be accepted. The other class will have refused the offers of mercy, and will be rejected.

Some will doubtless be deceived as to their true condition up to the very coming of Christ to earth. He says: "Many will say to Me in that day, Lord, Lord, have we not prophesied in Thy name? and in Thy name have cast out devils? and in Thy name done many wonderful works? And then will I profess unto them, I never knew you: depart from Me, ye that work iniquity." Matthew 7 : 22, 23.

There will therefore be a class of professed Christians who will be rejected of the Lord. The testimony on this point is plain: "Not every one that saith unto Me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the

will of My Father which is in heaven." Matthew 7:21.

We may belong to the church; our profession may be as high as heaven; but these things will not be considered in the great judgment-day. The question that will decide destinies for eternity is, Have you done "the will of My Father?"

The Bible is God's written will to us. It is His explanation to us of the only way by which we can be saved. In the judgment-day our actions will be compared with the Book of Instruction, and our cases will be decided accordingly. If we have accepted the overtures of mercy as offered through Christ, and have done the will of the Father, an "abundant entrance" to the final reward will be granted us. If we have chosen our own way, or have followed the teachings of men instead of the Word of God, the sentence will be, "I never knew you: depart from Me."

Those who do the will of God belong to the kingdom of God. All who do not obey God belong to the kingdom of Satan, no matter how moral and upright they may be outwardly. Of such Christ says, "He that is not with Me is against Me; and he that gathereth not with Me scattereth abroad." Matthew 12:30. There is no neutral ground; we are either gathering with Christ, or we are scattering abroad with Satan.

A profession of religion and membership in the church will not save us, nor make our influence right here upon the earth. The Jews had a pro-

fession the highest the world has ever known, and their church requirements were very rigid; but their principles of service were wrong, and they crucified the Lord of life.

The Jews claimed that they were the children of Abraham; that they were heirs to the promises made to him, and so, of course, that they were perfectly safe. But John the Baptist told them not to make that claim as it would not hold; for their hearts were not right before God, who, the Saviour declared, was "able of these stones to raise up children unto Abraham." Matthew 3:9. The securing of eternal life is an individual work, regardless of birth, church relationship, or any profession we may make.

Neither does God judge from outward appearance. It is not our acts alone that will be taken into account. "For the Lord seeth not as man seeth; for man looketh on the outward appearance, but the Lord looketh on the heart." 1 Samuel 16:7. Our character must be right before God can give us the final reward. Our thoughts and desires often influence our character more than do our words and actions.

The force and application of the words of Matthew 24:40, 41, are very clear: "Then shall two be in the field; the one shall be taken, and the other left. Two women shall be grinding at the mill; the one shall be taken, and the other left."

No matter how close the association may be, God knows those who are truly His. Two men

may work side by side in the field, in the shop, or in the office. Both may have their names on the same church record. The one may have made his peace with Heaven, while the other, by disbelief of the truth sent from the Lord, will stand among the rejected.

The old custom of grinding the family supply of flour is also taken to show the closeness of the final test. Two women join together to do their grinding, as shown in the picture at the head of this article. The one may be a member of God's kingdom on earth, and so be fitted for the wonderful home Christ is preparing, while the other may still belong to the kingdom of the enemy.

The godly character of our most intimate associates, even though they may be the best loved of our own household, will not save *us*. Each individual must make his own peace with Heaven. For "though these three men, Noah, Daniel, and Job, were in" the land, "they should deliver but their own souls." Ezekiel 14:14. "The son shall not bear the iniquity of the father, neither shall the father bear the iniquity of the son: the righteousness of the righteous shall be upon him, and the wickedness of the wicked shall be upon him. But if the wicked will turn from all his sins that he hath committed, and keep all My statutes, and do that which is lawful and right, he shall surely live, he shall not die." Ezekiel 18:20, 21.

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"GOD IS ABLE OF THESE STONES TO RAISE UP CHILDREN UNTO ABRAHAM."

Abraham, the father of the faithful.

THE TRUE ISRAEL

"I will multiply thy seed as the stars of heaven."

"To Abraham and his seed were the promises made." "If ye be Christ's, then are ye Abraham's seed, and heirs according to the promise." Galatians 3 : 16, 29.

Not more than four hundred years after the flood, and before Shem, the son of Noah, was dead, nearly all the descendants of Noah had turned to the worship of idols. Even the family of Shem had gone into idolatry. But Abraham, amid all the superstition and heathenism which surrounded him, remained true to God. The Lord finally left the hardened transgressors, and chose Abraham to represent Him in the earth.

In order that Abraham and his family might not be influenced by the idolatry of his father's house, the Lord said to him: "Get thee out of thy country, and from thy kindred, and from thy father's house, unto a land that I will show thee: and I will make of thee a great nation, and I will bless thee, and make thy name great: and thou shalt be a blessing." Genesis 12 : 1, 2.

Relying on the promises of God, Abraham left his father's house, and dwelt in the land of Canaan. Genesis 12 : 5. Here the Lord met him, and said to him: "Lift up now thine eyes, and look from the place where thou art northward, and southward, and eastward, and westward; for all the land which thou seest, to thee will I give it, and to thy seed forever." Genesis 13 : 14, 15.

Paul says that this promise meant that Abraham "should be heir of the world." Romans 4 : 13. But although Israel, the nation which sprang from Abraham, dwelt in the earthly Canaan, they never fully subdued it, nor extended their kingdom permanently beyond their own borders. Hence the promise made to Abraham, as explained by Paul, has never yet been completely fulfilled.

The promise to Abraham was twofold: *First*, Israel was to dwell in the land of promise on the earth; but this only partially fulfilled the promise. *Secondly*, the final fulfillment of this promise reaches over to the new earth. There the true Israel will forever enjoy in their fulness all the blessings promised to Abraham.

Paul, in speaking of ancient Israel, which became "so many as the stars of the sky for multitude, and as the sand which is by the seashore innumerable," says of them: "These all died in faith, not having received the promises, but having seen them *afar off*, and were persuaded of them, and embraced them, and confessed that they were strangers and pilgrims on the earth." Hebrews 11 : 12, 13.

This makes it very plain that Israel did not consider that the promise made to their fathers had yet been fulfilled to them. They declared that they were "strangers and pilgrims on the earth," and Paul says, "They that say such things declare plainly that they seek a country;" and that "they desire a better country, that is, a heavenly." Verses 13, 14, 16.

Of Abraham we read that "by faith he sojourned in the land of promise, as in a strange country, dwelling in tabernacles with Isaac and Jacob, the heirs with him of the same promise; for he looked for a city which hath foundations, whose builder and maker is God." Verses 9, 10.

Abraham looked forward to the time when the earth made new should be his home. Through faith he saw a mansion for himself in the New Jerusalem, which our Saviour is building in heaven for the faithful. See John 14:1–3.

Paul, more than thirty years this side of Christ, speaks of this promise made to Abraham as the hope of the Christian. He compares it to "an anchor of the soul, both sure and steadfast." Hebrews 6:19. He says that this hope is the promise made to Abraham.

But how can this promise apply to the literal children of Abraham, and to the Gentile Christians as well? Paul argues that only those who are true to God belong to the true Israel. "For they are not all Israel, which are of Israel; neither, because they are the seed of Abraham, are they all children." See Romans 9:6–8.

Only those of the seed of Abraham who are true to God are counted by him as Israel. The Jews rejected and crucified their Lord. They showed that they had entirely lost the characteristics which made Abraham the father of the faithful. Hence, though of the seed of Abraham, they are not numbered with Israel.

Paul teaches that the true Israel is made up of all who are true to God. "If ye be Christ's, then are ye Abraham's seed, and heirs according to the promise." Galatians 3:29. By faith in Christ we are accepted as the true Israel, and heirs to all that was promised to Abraham.

The prophet says of the Jewish people: "The Lord called thy name, A green olive tree, fair, and of goodly fruit: with the noise of a great tumult he hath kindled fire upon it, and the branches of it are broken." Jeremiah 11:16. The stock of the true Israel is here called "the green olive tree;" but as the Jewish branches had proved unworthy of the stock, they were broken off. Paul tells how their places were filled: "And if some of the branches be broken off, and thou, being a wild olive tree, wert graffed in among them, . . . boast not against the branches." Romans 11:17, 18.

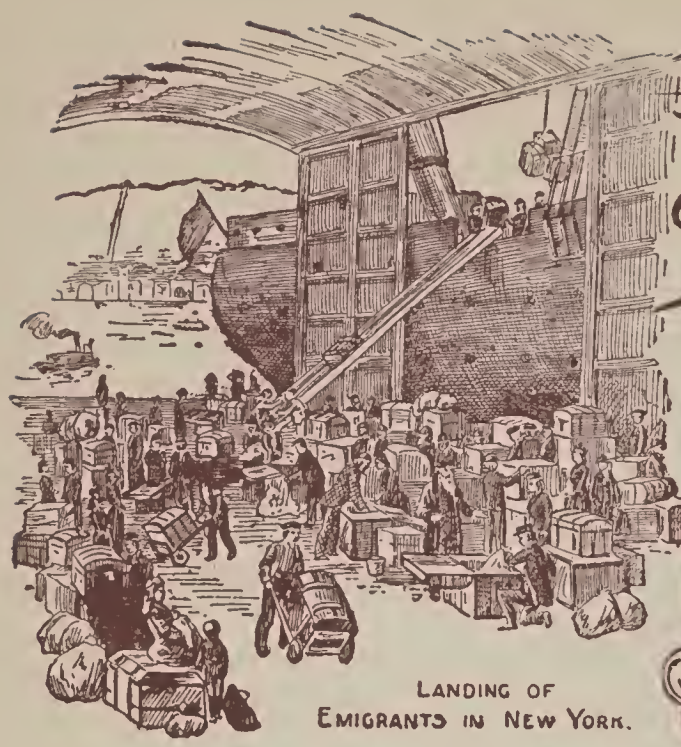
How, then, do we Gentiles become of the true Israel?—By being grafted into the stock where the literal branches of Israel were broken off. Paul exhorts as follows: "Thou wilt say then, The branches were broken off that I might be

graffed in. Well, because of unbelief they were broken off, and thou standest by faith. Be not high-minded, but fear; for if God spared not the natural branches, take heed lest he also spare not thee." Verses 19–21.

Paul further declares that "all Israel shall be saved." Verse 26. This refers to the true Israel, which becomes so by accepting Christ. See Galatians 3:29. John the Baptist, when reproving the haughty Pharisees and Sadducees, said: "Think not to say within yourselves, We have Abraham to our father; for I say unto you, that God is able of these stones to raise up children unto Abraham." Matthew 3:9.

When Christ comes to earth to gather out of it those who are true to Him, there will be found one hundred and forty-four thousand belonging to the true Israel, who will be translated without tasting death. When their cases are finally decided, or "sealed," they will be equally divided among the twelve tribes of the children of Israel,—Christian Israel,—twelve thousand to each tribe. See Revelation 7:4.

The twelve gates of the New Jerusalem will bear the names of the twelve tribes of Israel, and it is reasonable to suppose that each tribe will enter through its own gate. Revelation 21:12. None but Israelites will enter the New Jerusalem.



LANDING OF EMIGRANTS IN NEW YORK.

EMIGRATION.

"For they that say such things declare plainly that they seek a country." Hebrews 11:14.

Satan has held possession of this world for nearly six thousand years. Originally the earth belonged to man; for God gave it to him at creation. When man chose to obey Satan rather than God, he left the service of his Creator, and entered the service of Satan. In conquering man Satan became the master and man became his servant, and so man lost his dominion of the earth, it passing into the hands of Satan, his conqueror. Paul tells how this was done in the following words: "Know ye not, that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey?" Romans 6:16.

God designed that man should retain possession of the earth it having been made for him, for God said to him: "Be fruitful, and multiply, and replenish the earth, and subdue it: and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth." Genesis 1:28.

God's purpose in regard to this earth will finally be carried out. Hear what the Lord says through His prophet: "For thus saith the Lord that created the heavens; God Himself that formed the earth and made it; He hath established it, He created it not in vain, He formed it to be inhabited: I am the Lord; and there is none else." Isaiah 45:18.

God's purpose will not fail of fulfillment, even though sin and wickedness may control this earth for thousands of years. Satan may exult in his apparent overthrow of God's designs, but his triumph will be short. From out of the many generations which have dwelt on the earth, a people will be gathered which have been true to God and His government, and to them, through Christ, shall come "the first dominion." Micah 4:8.

Of this time we read in Daniel 7:18: "But the saints of the Most High shall take the kingdom, and possess the kingdom forever, even forever and ever." This refers to the full and final restoration of this earth, and its passing into the possession of the people of God.

Even now two kingdoms exist in the earth. One is the kingdom of God, a kingdom of righteousness, set up by Christ. The other is the kingdom of evil, set up by Satan. The existence of these two kingdoms is recognized by Christ in Matthew 12:26, 28.

Satan's rule has been one long period of deception, wickedness, cruelty, and oppression. His

kingdom is a frightful despotism, and the principles of his government are summed up in few words: *Opposition to God and all the principles of His government.* His motto: "*Evil, be thou my good.*"

Through sin all the human family belong to the kingdom of Satan. By the sacrifice and mediation of the Son of God, a way has been opened by which those who do not love the government of Satan can leave it, and return to the government and kingdom of God. Unless we accept the principles of God's government, and are transferred into his kingdom, we remain subjects of Satan's kingdom, and will surely perish with him in that day when all the enemies of God's government are destroyed.

Those who accept the offers of Christ no longer belong to the kingdom of Satan. They have given allegiance to the government of God, and have become citizens of the kingdom of Christ. Paul says of this change, "Who hath delivered us from the power of darkness, and hath translated us into the kingdom of His dear Son." Colossians 1:13.

The change from the evil of Satan's kingdom to the righteousness of the kingdom of Christ is spoken of as a "translation." We may well accept the term, for the change that takes place in the righteous when they are finally translated at the coming of our Lord, can be no greater than that which takes place in the sinner when he

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PILGRIMS AND STRANGERS.

"Confessed that they were strangers and pilgrims on the earth." Hebrews 11:13.

"For he looked for a city which hath foundations." Hebrews 11:10.

leaves the service of sin and Satan for the service of Christ and its purity.

Those who have thus been "translated" no longer belong to the kingdom of Satan, and hence have ceased to be citizens of this world. The patriarchs recognized this truth, "and confessed that they were strangers and pilgrims on the earth." Hebrews 11:13.

Abraham realized that this sinful, fallen earth, was not his home: "For he looked for a city which hath foundations, whose builder and maker is God." Hebrews 11:10. This is the city of the New Jerusalem, which Christ went to prepare according to His promise in John 14:1–3, and which is finally to descend upon the earth, and become its capital city. This city and its "foundations," which Abraham expected to behold, are described in Revelation 21.

But none will be allowed to enter that "better country" unless it shall be known that they will be good citizens. John declares that "there shall in nowise enter into it anything that defileth, neither whatsoever worketh abomination, or maketh a lie: but they which are written in the Lamb's book of life." Revelation 21:27.

There was sin, discord, and rebellion in heaven once, and it brought sorrow into all the universe of God. Never again will it be permitted to enter. So every one who desires to emigrate to that better country must be thoroughly tried here. By this trial we become fitted for a home with God

and the holy angels. A character is thus developed that is in harmony with God, and that can be relied upon throughout eternity.

God has given a book of instruction which tells man what is required of him. In this book, called the Bible, or the word of God, is given the law of God to govern him. This law contains the principles which govern in heaven.

By studying God's word, and by obedience to his law, our characters are changed, and we become like those who live in heaven. If we refuse to obey God's law, we do not make the needed change in character, and so remain citizens of earth, and members of Satan's kingdom. Such persons could not be in harmony with the obedience which prevails in heaven, and so will not be allowed to emigrate to that heavenly country.

Thus we can see that all God's commands to us are for the purpose of bringing us into harmony with heaven, so that by and by we may be fitted for our heavenly home.

But many have listened, and will continue to listen to what men say, and are obeying them contrary to God's expressed commands. Will God accept service from such? Hear what Christ says: "In vain do they worship Me, teaching for doctrines the commandments of men." Matthew 15:9.

"THEN shall appear the sign of the Son of Man in heaven: and then shall all the tribes of the earth mourn, and they shall see the Son of Man coming in the clouds of heaven with power and great glory." Matthew 24:30.

There is no one truth of Scripture to which so much prominence is given as that of the second coming of Christ. The New Testament is especially eloquent upon this subject, over three hundred references to it being found upon its pages.

There is a reason for this prominence. The coming of Christ is the consummation of the Christian's hope; the event which changes the Christian's experience from mortality to immortality, from the sorrows, labors, privations, and agonies of the present life, to the joys and everlasting felicities of the life to come.

Other hopes are set before us in the Scriptures; but the hope of the coming of Christ is the crowning hope of all, in that it ushers in all other hopes. Thus Paul, writing to Titus, represents Christians as ever "looking for that blessed

hope, and the glorious appearing of the great God and our Saviour Jesus Christ." Titus 2:13.

Christians should not only look for the appearing of Christ, but they should love to contemplate it. What man was a more true and devoted follower of Christ than the Apostle Paul? To him, in life and in death, the coming of Christ was a joyful theme, a "blessed hope." As he drew near to the end of his laborious life, and was soon to stand by the headsman's block, the thought of the coming of his divine Master filled all the chambers of his soul with gladness. Condemned to death by an unrighteous judge, he looked forward to the glad time when the righteous Judge would come to judge the world in righteousness. 2 Timothy 4:6–8. Like Abraham he believed that the Judge of all the earth would do right. Genesis 18:25.

This righteous judgment, so full of hope and promise to the children of God, brings to those who have slighted the gracious offers of salvation and have followed their own evil ways, no ray of hope, no joy, no blessedness, nothing but destruction. The heart that will not be moved to repentance by the love of God can be reached in no other way. God has no reserve power by which to save such.

Jesus declares that His coming will be to the wicked like the flood which destroyed the unbelieving and wicked antediluvians, who mocked Noah and rejected his message of warning. Luke 17:26, 27.

Says Paul: "And to you who are troubled rest with us, when the Lord Jesus shall be revealed from heaven with His mighty angels, in flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ: who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of His power; when He shall come to be glorified in His saints, and to be admired in all them that believe (because our testimony among you was believd) in that day." 2 Thessalonians 1:7–10.

To the wicked, the day of the Lord's appearing will be one of terror and distress. It is said of them in that day: "And the kings of the earth, and the great men, and the rich men, and the chief captains, and the mighty men, and every bondman, and every free man, hid themselves in the dens and in the rocks of the mountains; and said to the mountains and rocks, Fall on us, and hide us from the face of Him that sitteth on the throne, and from the wrath of the Lamb: for the great day of His wrath is come; and who shall be able to stand?" Revelation 6:15–17.

In preceding chapters we have shown that the relation of our Saviour to this earth has been varied to meet the needs of a fallen humanity, and bring back the world to allegiance to God.

As Creator, the word of God as spoken by Him, called the world into existence.

As the great central figure of the plan of salvation, He was the "Lamb slain from the foundation of the world."

The gospel of Christ was the hope of the patriarchs and prophets of the Old Testament, and He, in person, was the Leader of ancient Israel.

He was the greatest Teacher that the world ever knew.

He became the Man of Sorrows on earth, taking the nature of man and living as a man, passing through all the experiences that man must meet, that He might be able to reach mankind in whatever condition they might be.

He bore the sins of the world in Gethsemane, and died on Calvary, that pardon might be made possible to all who would accept the offering made at so great a cost.

Raised from the dead on the third day, He made the great coming resurrection day possible.

As our Mediator and Advocate He pleads His blood in behalf of the repenting sinner, and by it brings to him forgiveness, justification, and righteousness.

As High Priest, He now presents His own sacrifice, His own blood, as a perfect atonement for the sins of His people on earth, and thus the claims of His Father's law are fully met, sinners are saved, and the justice of God vindicated.

But the time is very near when our Saviour will lay off His priestly garments, assume His kingly crown, put on His royal robes, and take

to Himself the kingdom which He has redeemed from the power of the enemy. He is soon coming to earth to raise the righteous dead of all generations, change the faithful living from mortality to immortality, and with those redeemed by His great sacrifice, reign forever. To this great event the children of God have ever looked forward as the culmination of the hopes and desires of the ages.

When He comes, it will be the same One who once walked the earth a stranger; the same One who died on the cross for sinners; the same One who ascended to heaven in the sight of His astonished and sorrowful disciples. *This same Jesus!* Do you believe it? Jesus said, "*I* will come again." The angel said, "This *same* Jesus" will come again, "*In like manner* as ye have seen Him go." He went away bodily; He will return in the same manner. "For the Lord *Himself* shall descend from heaven." 1 Thessalonians 4:16. He was borne away in a cloud; He will come in the same way. "Behold, He cometh with clouds; and every eye shall see Him." Revelation 1:7. Angels escorted Him to heaven; they will also return with Him. "The Son of man shall come in His glory, and all the holy angels with Him." Matthew 25:31.

But He will not come in His own glory alone. When He comes to receive to Himself His faithful ones, He will then appear in all the glory of heaven. He will "come in His

own glory, and in His Father's, and of the holy angels." Luke 9:26. His own glory is above the brightness of the sun. Acts 26:13. The glory of the Father can be no less, and the glory of a single angel is described as follows:—

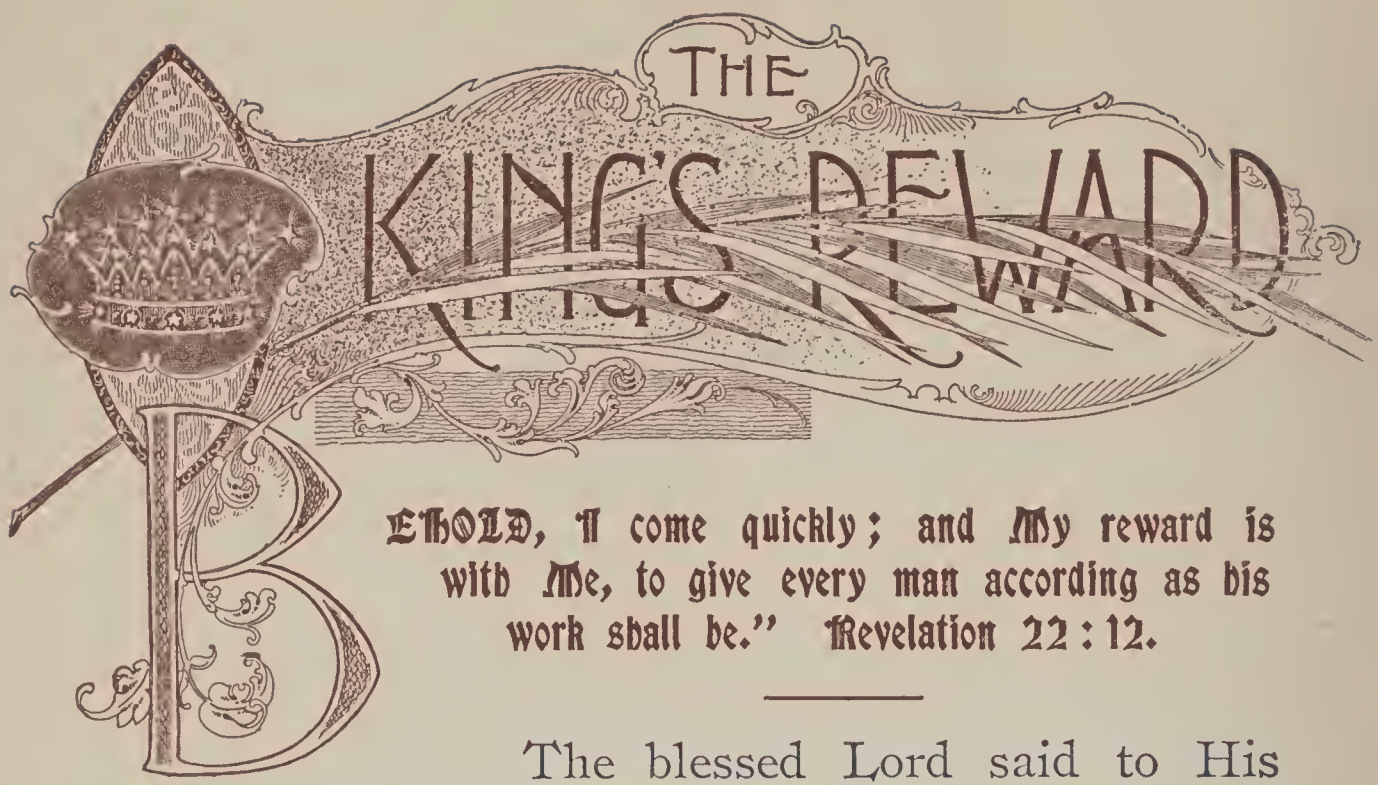
"And I saw another mighty angel come down from heaven, clothed with a cloud: and a rainbow was upon his head, and his face was as it were the sun, and his feet as pillars of fire." Revelation 10:1.

When Jesus comes as King, accompanied by ten thousand times ten thousand, and thousands of thousands of these resplendent beings, shining in all the glory of Himself and His Father, He will indeed be "wrapped in a blaze of boundless glory."

How different such a coming from that witnessed at His first advent. He came then a stranger to His own professed people; He will come again to be "admired in all them that believe." Then He came in weakness; now He comes in power to scatter His enemies. He was then a babe in Bethlehem's manger, wrapped in swaddling clothes, and lived to wear a crown of thorns; now He comes a King, wearing a crown of glory, and attended by all the shining angels. Then He came to bear the burden of sin, to suffer and to die; now He comes without sin, nevermore to die, but bearing crowns of life for all His people. Thank God that this time—

"He comes not an infant in Bethlehem born,
He comes not to lie in a manger;
He comes not again to be treated with scorn,
He comes not a shelterless stranger;
He comes not to Gethsemane,
To weep and sweat blood in the garden;
He comes not to die on the tree,
To purchase for rebels a pardon;
Oh, no! glory, bright glory environs Him now."

And we shall see Him. What a thought! See Him as He is; He whose head and hairs are white like wool, as white as snow; whose eyes are as a flame of fire; whose feet are like unto fine brass, as if they burned in a furnace; whose voice is as the sound of many waters, and whose countenance is as the sun shineth in his strength. Revelation 1:14–17. But this is too much for our understanding. We must wait for the glad day of His actual coming, when our eyes may behold Him in all His splendor; for, "It doth not yet appear what we shall be: but we know that, *when He shall appear*, we shall be like Him; for *we shall see Him as He is*." 1 John 3:2.



"BEHOLD, I come quickly; and My reward is with Me, to give every man according as his work shall be." Revelation 22:12.

The blessed Lord said to His disciples, "I will come again and receive you unto Myself." John 14:3. To have Christ, and be with Him eternally, is no small reward. But this promise was not for the disciples alone. When "Paul the aged" was in prison, waiting for his death sentence to be carried out, he wrote: "I am now ready to be offered, and the time of my departure is at hand. I have fought a good fight, I have finished my course, I have kept the faith; henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give me at that day; and not to me only, but unto *all them also that love His appearing*." 2 Timothy 4:6–8.

A crown of righteousness is a part of the great reward which the King will bestow. This is called by some writers a "crown of life." James 1:12; Revelation 2:10. Another says, "When the Chief Shepherd shall appear, ye

shall receive a crown of glory that fadeth not away. 1 Peter 5:4.

But in order for this crown to be received by all for whom it is intended, some must be called from the dead; for many who now sleep in the dust have been righteous. The Lord, however, has made provision for all these. "For this we say unto you by the word of the Lord, that we which are alive and remain unto the coming of the Lord, shall not prevent [go before] them which are asleep. For the Lord Himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and *the dead in Christ shall rise first.*". 1 Thessalonians 4:15, 16.

Thank God that though good men may die, the grave cannot hold them when the Lord comes and calls for them. No, indeed; for "all that are in the graves shall hear His voice, and shall come forth." John 5:28, 29. Not only this, but at the very instant they come out of their graves the gift of immortality is theirs. This is the Lord's promise: "Behold, I show you a mystery. We shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible [immortal], and we shall be changed." 1 Corinthians 15: 51, 52.

Glorious change indeed; no more sickness, sorrow, pain or death, "for the former things are

passed away." Revelation 21:4. "Death is swallowed up in victory" (1 Corinthians 15:54), and all things are made new — a new life, a new home, a new occupation, a new song — and best of all, these may be enjoyed throughout the eternal ages.

Is all this worth looking after? Who does not desire such a reward? Oh, to be able to receive it! But in order to have this, each one must be "counted worthy" of it. When the Lord comes, only the "dead in Christ" arise at His call. 1 Thessalonians 4:16. The rest of the dead do not rise till a thousand years afterward. Revelation 20:5. This shows that the righteous are separated from the wicked when the Lord comes. But even this is done in a moment, in the "twinkling of an eye." There is no time for the judgment, then. No; before the Lord comes, He looks over the cases of those who profess to know Him, and decides who are faithful; all the rest are left out, and when the King comes, the faithful alone are raised to life. After these are taken to dwell with Him, the wicked have their resurrection, and are brought forth to be punished. John 5:29.

After the decision has been made as to who are worthy to come up in the resurrection of the just, then the Lord comes to give them the reward of everlasting life. Let us remember, then, that we must be ready to meet the Lord before this decision is rendered; for if we wait until the

Lord is seen coming, it will be too late. We shall then be obliged to cry, "The harvest is past, the summer is ended, and we are not saved." Jeremiah 8:20.

The Lord gives us a solemn warning on this point. He says to all: "Take heed to yourselves, lest at any time your hearts be overcharged with surfeiting, and drunkenness, and cares of this life, and *so that day come upon you unawares.* For as a snare shall it come on all them that dwell on the face of the whole earth." Luke 21: 34, 35. Snares are placed in concealment, where they will take birds and beasts that are not looking for them; as they move along carelessly, not thinking of any danger, suddenly, in an instant, they are ensnared, never to escape alive. In just the same way will the Lord's coming overtake those who are not prepared for it. "Watch ye therefore," the Saviour said, "and pray always, that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of Man." Luke 21:36.

We have seen that our resurrection, our immortality, our being with Christ, our crown of inheritance, all depend upon, and are to be given at, His second coming. How important, then, that coming is. If the coming were to prove a failure, all would be lost. But that can never be. All through the dim ages of the past, as the saints have fallen one by one by the stroke of death, angels have marked their places of rest.

And when the order of the returning Lord shall be heard, "Go, gather My saints together unto Me," with what joyful haste will the angels fly to meet those who have burst the tomb at the sound of the voice of the Son of God!

Oh, glorious awakening! Perhaps the first sight to greet the vision of those opening eyes in the dawn of eternity will be the face of an angel, radiant with glory. It must surely be an awakening of song, when death is thus "swallowed up in victory," and the sweet voice of Him who is our Redeemer is heard to sing, "I will declare Thy name unto My brethren, in the midst of the church will I sing praise unto Thee." Hebrews 2:12. Then will the very heavens ring with the jubilee of that assembled throng.

The New Jerusalem

AND I John saw the holy city, New Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband." Revelation 21:2.

Christ, when about to leave His disciples, comforted them with these words: "In My Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also." John 14:2, 3.

There is a glorious city being built in heaven for the faithful. Mansions are being erected in it for the overcomers. This wondrous city was already under construction when Christ was on earth. On His return to heaven He promised to continue this work; and as the years passed, new mansions were to be added to meet the demands of the saints as they finished their course, even down to the time when the King shall come and claim His own.

Then the resurrected saints and the living

righteous will be caught up "in the clouds, to meet the Lord in the air." See 1 Corinthians 15:51, 52; 1 Thessalonians 4:16, 17. Borne from earth to the mansions prepared for them in the city of God, they will there live and reign "with Christ a thousand years." Revelation 20:4.

During this thousand years the saints will "judge the world," as stated by Paul in 1 Corinthians 6:2, and as recorded in Daniel 7:22. At the end of the thousand years the wicked dead will be raised. See Revelation 20:5, 6. The New Jerusalem will come down to earth from heaven. Revelation 21:2, 10.

For a thousand years Satan will be confined to this earth. During this time his subjects will all be dead, and his occupation of deceiving the world will be gone; for there will be none alive to be deceived, so the earth will be a dreary prison for him. This is called the binding of Satan. Revelation 20:2.

But with the resurrection of all the wicked who have ever lived, a field opens again in which Satan can work, and he is thus "loosed out of his prison." Revelation 20:7. With the occupation before him of again deceiving "the nations" (verse 8), the earth no longer confines him as in a prison.

The glorious New Jerusalem is before him. He once before waged war with heaven (Revelation 12:7), and he now determines to marshal his forces and, if possible, capture the city. It

is a desperate undertaking, but it is his last opportunity, and he hopes to win. This hope he presents to the vast throng of the resurrected wicked. In this multitude are the great warriors of every age. He deceives them with the vain hope of success in his enterprise.

The earth rings with preparation for war. When all is ready, the mighty army is gathered "to battle, the number of whom is as the sand of the sea. And they went up on the breadth of the earth, and compassed the camp of the saints and about, the beloved city." Revelation 20:8, 9.

But as they are about to wage impious war upon Christ and the redeemed host, fire comes "down from God out of heaven," and devours them. Verse 9. Thus will end the kingdom of Satan, and the reign of wickedness in all the universe of God.

This purifying fire will cleanse the earth, and it will come forth perfect and lovely as on the day when it came from the hand of the Creator, and He pronounced it "good."

Peter, speaking of this event, says that "the elements [the atmosphere surrounding the earth] shall melt with fervent heat, the earth also [shall melt] and the works that are therein shall be burned up." "Nevertheless we, according to His promise, look for a new heavens and a new earth, wherein dwelleth righteousness." 2 Peter 3:10, 13.

The earth will melt with the burning of that day. The "works" of man "that are therein

shall be burned up;" but from it will come a new earth, glorious in all the beauty that an all-wise Creator can give it. The "heavens," or atmosphere which surrounds it, will be made "new," freed from all the poisonous elements which now contaminate it.

The New Jerusalem has been preserved through these terrible scenes by the power of God. When the holy city comes down from God out of heaven," our Saviour precedes it and prepares a place for it. "And His feet shall stand in that day upon the Mount of Olives, which is before Jerusalem on the east, and the Mount of Olives shall cleave in the midst thereof toward the east and toward the west, and there shall be a very great valley." Zechariah 14:4.

It is reasonable to suppose that in this wonderful valley, so miraculously prepared, the New Jerusalem will descend. It is the largest city the world has ever known, and requires spacious grounds.

The Mount of Olives is surrounded by memories the most sacred. It is close by Jerusalem, and near the temple where God was wont to meet His faithful people. Here the Saviour loved to go with His disciples. Whole nights He spent upon its sides in prayer, and from it He ascended to heaven when His mission to earth was finished.

When He returns, accompanied by the New Jerusalem, how appropriate that His feet should first rest upon the spot from which He ascended.

MOUNT OF OLIVES.

How appropriate that the New Jerusalem, the capital city of the new earth, should rest upon the spot where the earthly Jerusalem once stood.

Hallowed by the presence of Christ, and transformed by His power, this spot of earth is purified and made ready without the action of the fires of the great burning. So while the rest of the earth is being melted and made new, the city of our God remains unmolested, the peaceful home of Christ and the redeemed throng.

God has seen fit to give us a minute description of this glorious city. It lies foursquare, and it is twelve thousand furlongs, or fifteen hundred miles, around it. This makes three hundred and seventy-five miles on every side. It has a wall about two hundred and fifty feet high, built of jasper. This wall has twelve foundations, made up of the rarest and most beautiful stones. In this wall are twelve gates, each one made of a single pearl. The mansions are made of transparent gold.

The river of life issues from "the throne of God and the Lamb," and runs through the main street of the city. The river flows beneath the tree of life, which grows on either side. From the description given in Revelation 22:2, we understand that this wonderful tree has two trunks — one on each side of the river. Its branches join at the top, forming a beautiful arch over the river.

"And the leaves of the tree were for the

healing of the nations." Verse 2. Sin has dwarfed and enfeebled mankind; but the leaves of this tree will restore the race to its original condition before the curse of sin rested upon it. Thus all effects of the curse will be removed.

The fruit of the tree ripens every month, and it bears "twelve manner of fruits." Revelation 22:2. And as the saints come up "from one new moon to another" (Isaiah 66:23), it is reasonable to infer that this tree will be found loaded with a different variety of fruit each month. The fruit of this tree perpetuates the life of those who eat of it.

The New Jerusalem is the city residence of the saved. In it are mansions for all. Outside the city, to earth's remotest bounds, the nations of the saved dwell in peace, plenty, and happiness.

But they are not idle. They have their occupations and individual interests as we have now. Read Isaiah 65:21–25. They will "build houses" to suit their own tastes, and they will live in them forever. "They shall not build and another inhabit." They will attend to farming pursuits; for "they shall plant vineyards, and eat the fruit of them." "They shall not plant, and another eat." There will then be no mortgages to foreclose, nor rents to pay, nor taxes to be collected.

Their occupation will be varied by frequent visits to their city home in the New Jerusalem; for "from one new moon to another, and from

one Sabbath to another, shall all flesh come to worship before Me, saith the Lord." Isaiah 66: 23. But there will be order in this new realm, and there will be those who will govern the various provinces of the empire of Christ; for it is stated that "the kings of the earth do bring their glory and honor into it." Revelation 21:24.

"And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away." Revelation 21:4. Forever separated from death, the saved will live an eternal life, in duration as the life of God, with whom "they shall reign forever and ever." Revelation 22:5.

Lost in amazement as we contemplate these wonderful themes, we can only join with Paul in exclaiming. "Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love Him." 1 Corinthians 2:9.

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